New Psychology Pearls

A. A. LINDSAY, M. D.

Digitized by the Internet Archive
in 2026

https://archive.org/details/newpsychologypea0000aali

FOR REFERENCE
(Please do not remove

UNITY LIBRARY & ARCHIVES
New psychology pearls
CLOSED BF 636 .L56
0 0051 0019040 5

FOR REFERENCE USE ONLY
(Please do not remove from Library)

New Psychology Pearls

BY

A. A. LINDSAY, M. D.

AUTHOR OF

" New Psychology Complete—Mind The Builder "
" Scientific Man Building Through Thought Force "
" New Psychology Handbook of Healing and Culture "
" New Psychology Pearls "
" Daily Life Psychology "
" The Life Ideal—Scientific Prayer "

GERTRUDE ANN LINDSAY BOOKS

" Thought Chimes "
" Psychology of the Hand "

A. A. LINDSAY PUBLISHING CO.
Henry at Fourteenth St., Detroit, Mich.

Unity School Library
Unity Village, MO 64065

COPYRIGHT BY
A. A. LINDSAY, M. D.
1919---Eighth Edition

5-88

Contents

Pure, Precious, Priceless Pearls - . - 9
Realms of the Subconscious - - - 10
Enthusiastic Interest - - - - - 13
Science of Growth - - - - - 17
Becoming Youthful - - - - - 18
The Human Tower of Babel - - - 22
The Seed, The Soil and The Harvest - - 28
As a Little Child - - - - - 32
Mastership - - - - - - 36
The Science of Forgetting - - - - 41
Hindsight and Foresight - - - 50
Fear and Caution - - - - - 53
Compensation - - - - - 59
Harmony - - - - - - - 63
Gratitude---Its Psychology - - - : 65
Appreciation - - - - - - 67
Confidence - - - - - - 70
Sacrifice and Duty - - - - - 72
Tolerance - - - - - - 77
The Comforter - - - - . - 79
The Last Supper - - - - - 84
Dreams---Their Psychology and Utility - - 86

Pure, Precious, Priceless Pearls

THESE Psychology Pearls from the subconscious realm, in their purity and beauty, will be cherished in the souls of men and women. They are charged as the morning gems of nature—God's pearls of dew —Soul's pearls of thought, nourishing, life giving, which come into expression for the joy and uplift of human hearts. They resemble the limpid, sparkling dewdrop as it first receives the sun's rays.

There is a legend that at certain seasons of the year the prophetic parent of the precious pearl rises from the depths to the surface of the water in the morning and there opens to imbibe the dewdrop, aided by the breath of the air and warmed by the sun ray; this heavenly design is transformed into the lustrous pearl. The poet appropriately calls them "great gems of the sea which resemble milk and snow."

From the fathomless Ocean of Love came these gems, these pearls, gifts from soul to soul, to you and to me—Love's offering.

There is an old myth that runs in this manner: "The air offered the rainbow, the fire a meteor, the earth a ruby, and the sea a pearl." The rainbow formed a halo about the god, the meteor served as a lamp, the ruby decorated the forehead and the pearl was worn upon the heart.

May this cluster of pearls form a halo, serve as a lamp in our clouded moments, illuminate our brows and bring our souls into perfect harmony —the radiance and blended iridescence into our lives. They are given by our beneficient interpreter

as the ancients bestowed the pearls upon their disciples.

The use of the pearls brought contentment of mind and strength to the body, imparted perfection every day. The application of the Psychology Pearls will bring blessings, will *"create thee beautiful,"* will adorn the life.

Human need, human possibility, inspired these Pearls of Thought; Pure, Precious, Priceless treasures; make them yours as I make them mine—the offering is to us.—*Gertrude Lindsay.*

Realms of the Subconscious

ALL secret teaching seems to be for the purpose of convincing one that it is useless to desire to obtain a conscious knowledge of the subjective powers in man or to know the attributes of the creative intelligence that operates over and through animate, or so-called inanimate forms.

Mysticism serves to repress actual knowledge therefore obstructs all human advancement; science stands for accuracy through classifying the phenomena pertaining to a subject.

Science says, begin with effects if necessary and follow them to their cause. Mysticism declares that effects signify causes whose nature it is a crime even to aspire to understand; that you must stand in awe of cause and concede that its works are miracles.

No "miracles" of history were ever greater than the miracle of each individual's life, for to every one there have come effects whose cause was unknown and unexplainable to him.

The natural law that rules in wonder working in the universe is readily understood when man

knows the rule of action in his own subconscious self; then all of the power that has been in haphazard form of action heretofore becomes something to be directed and wielded with multiplied force for the desirable purposes of the individual. This knowledge is not reserved for the adept but is to be imparted to the seeker.

One can *will* to put forth his hand and it immediately obeys. There is nothing within the range of phenomena of the soul more wonderful than that physical response to the volition of the objective mind, not even when the soul commands the cells to travel from place to place in the body for its repair or its care.

The subconscious man is the psychic man, or preferably the soul man. The soul man thinks.

The objective man's methods of thinking are somewhat familiar to us. We know that we can gather impressions through our senses and as we revolve them in our minds we call this thinking and reasoning; it is simply a mental exercise of contemplating imagery.

The objective mind may obtain its matter for thought from the exterior world through the senses, or it may be pushed up before it from the realm of the sub-conscious. The objective mind has no data in stock; it is not a storehouse of knowledge; it therefore deals exclusively with that which is not its own; it is as a machine.

Using the word, thinking, with just the same meaning when considering the soul's function that we do when we refer to the objective mind, we become desirous of knowing the subjects of the soul's thought.

The soul is a storehouse of knowledge which is made up of the conclusions of the conscious mind; it is possessed of innate knowledge, that which is inherent in spirit; it receives telepathic data. The

soul, therefore, thinks of its own—works upon its own imagery. The cells of the body are affected to take on states and activities consistent with the kind of imagery the soul is using. With every change of imagery in the soul there occurs a change in the cells of the body.

The conscious mind can suggest to the soul. It frequently determines the quality of the soul's thoughts. The conscious mind's attitudes and conclusions are laws of command over the soul. A violent, destructive thought or one of depression in the conscious mind, sets the soul to destructive action and it affects the cells to inharmonious states and movements.

The soul's thinking, we call the soul's emotions because it moves something.

Emotions may be the destructive violence of the soul thinking or they may be the sweetest, most calm and peaceful constructive thought bathed in love.

I have now shown that emotions are expressed directly by the subconscious—they are the soul's thought motions.

We are familiar with the fact that the soul is man's creative department and now we see how it performs that office; it thinks, then things come into form to fulfill its thoughts. It uses material agents to make every change.

Just as one may call the carpenters to repair or build a house, the soul commands its cell instruments to perform its will.

Creative power is an attribute of spirit; man is spirit.

Out of the realms of the subconscious flow the highest expressions of God (or spirit) both in power and intelligence, and yet not knowing how to prepare a laboratory with equipment to disclose laws and test the formulas, men have been

very slow in learning about the subjective realm. It has been known for a long time that man has the creative power which inheres in spirit but perfect personal knowledge, fore-knowledge, perfect memory and the power through telepathy of acquiring knowledge from the souls of men, animals, insects, flowers and every other form in which spirit manifests itself, has not been shown scientifically by others.

Memory, the part of the plastic self which is impressed by that which passes through the conscious mind, is perfect, losing no item whatsoever. Recollection is a faculty of the objective mind which one exercises to reach down into memory to bring forth its holdings. This situation leads one to know that there should be an outward or objective mind faculty through which telepathy, intuition, inspiration and prophecy of the subconscious could become applied in the outer life.

Enthusiastic Interest

T is a problem no one else has solved so it is the happy privilege of the psychologist to reveal the means that mankind can adopt, never, to permit enthusiasm to decline.

There must be something wrong when so many men interpret life in a way that makes them sour on the world before they have even reached middle life. They tell us that nothing interests them and they prove their words by an indifference to anything that is really life giving. I do not refer to people who shirk their duty; I favor at this moment a consideration of just that class who gloat over doing only their duty. However, there is a great deal that proves duty and sacrifice to be

about the lowest in the scale of impulses to doing. Until one can regard the program of his life as a privilege he is in no fair way to enthusiasm. It requires joyous service to produce enthusiasm.

I have heard a man pray who always addressed his Lord as though he had every reason to give him the most agonizing death, who closed his prayer with especial petition to give him a happy hour in which to die. This was the only time he showed a lively interest.

There are still others who have no enthusiasm upon any subject, apparently, for the reason that they are not required to care for any one, not even themselves, and they have not sufficient character voluntarily to reach out a helpful hand to humanity. We find these soured on the world with greater acidity than almost any others and we find them largely among the women who have their every need met by another. This some one who is a most generous provider, is often the victim of the most awful venom of the non-enthusiast.

If the psychologist is required to diagnose the cases and give the cause for men being without enthusiasm who find nothing but facing their last hour sufficient to interest them and women who have their every need anticipated and met, he will say that the first named sour on the world and lose enthusiastic interest because they have sense standards; they have tested and worn out every sensation and consider that there is nothing more to look for; and that the women referred to, being egotists in reality (though they imagine themselves very meek because so serious and sad) are very selfish and very self-conscious.

Any member of these classes is always ready to blame some one else for everything he or she is or is not. They are very difficult individuals to whom to impart our psychology lessons, for those

lessons show that every one, whether happy or unhappy, enthusiastic or a "dead one," is the result of his own thought or thoughts which he made his own, by permitting them to remain within him and thus design his life-building. They are the seed for his harvest.

I insist that this view is rational and has the most data on its side. Want of live interest in things is because of something that is within the individual which he himself put there or permitted to be there. In other words it is something proceeding from the man. Now, if this be true, where else, then, than to the inner man shall we look for the source from which can flow an eternal and constant enthusiasm? Every one receives life and uplift from another who is enthusiastic, therefore, this enthusiasm is a very desirable possession. One who is slow or short in enthusiasm, is at least on the border of pessimism—he is not on the constructive side; his influence is destructive.

To keep up an interest in life one must believe in incessant and endless growth; he must believe additional revelations of knowledge and more power can present themselves to his consciousness. He must not think all is known, or that achievement could not be possible for him.

Hope is dying in the individual whom nothing will intensely interest. Hope dies most frequently in those who look for everything they have to come to them from the outside. If they accomplish anything they say that it is because an outside power temporarily favored them or did it through them.

You never saw a man who had discovered himself who had no enthusiasm. Each day holds new promise. He knows new disclosures will be made from his soul to his consciousness between the rising and the setting and the settting and the ris-

ing of the sun and every hour of the day and night holds newness and freshness for him. Curiosity may have been the chief motive in opening Pandora's box, yet it was really a desire to know. The enthusiastic man is the one who is constantly finding out, but his perpetual enthusiasm comes from his valuing his discoveries because they represent growth and equipment for larger service.

Many people when they have certain experiences feel as though they had been along that way before, yet know that such could not have been. This is perfectly accounted for by the fact that one subconsciously prepares the way and subconsciously knows in advance all that is before him. Foreknowledge and advance subconscious preparation are functions that the modern psychologist knows about and through this teaching will give every one cause for an enthusiastic looking ahead as well as feeling an interest in the present.

One who lives a life of objective trust in the powers and knowledge of his soul, as we know the soul's provinces and providences to warrant, feels as though he had subjectively and subconsciously gone before and prepared the program and then came along objectively and became conscious of each item. Living in spirit, then in objective fact, is the order.

An enthusiastic interest in life and everything in it may come from another source. The informed man knows that through harbored images his world has been made with the same precision that the harvest is the product of the seed. Life is what he ordered it, be it smooth or rough. Knowing that the thoughts of life have more recently become filled with desires and emotions that are ideal, he has only to observe his perfect world take form.

Thought is the spiritual prototype of all the facts and forms that are in the individual's life,

and this establishes the law upon which we may depend and enthusiastically prepare the image of the desirable—the ideal.

With a new purpose and a fresh aspiration after full development, life will become so fruitful that it will hold perpetually for every one an enthusiastic interest.

Science of Growth

A DEPENDABLE science of growth attaches to a truth. If you have a cause which is actually possessed of merit, let me give you encouragement because of the basic science to which I refer.

Many have not sufficient faith and many others rest at faith—all would have faith if they knew the law of growth which is perfectly sure if there is merit in the cause and all would work if they knew that science offers no response, not even to faith, in the absence of active effort.

Again, faith is possessed and work is executed and still no achievement comes because they do not know the science of growth and their efforts are therefore misdirected.

Conception of a truth is not had by great numbers; that is, it does not come as an inspiration to many at one time and the few who actually have good ideas proceed immediately to try to find others who will promote them.

The immediate soil in which a seed idea *must* grow is in the mind, soul and body and life of the one to whom the idea has been revealed. He must be a living fulfillment, not simply a word exponent of his truth.

One man, to whom the perfect idea comes completely, can touch the whole world with his truth

and cause that truth to be an influence in every life; cause joy and general uplift after depression, even if it requires the entire overthrow of preconceived beliefs and the revision of their own lives.

Such an individual abides by the scientific law of growing an idea by living it himself; he gives his neighbor the benefit of his truth and it spreads from man to man.

That which is an idea but not a truth begins with great exploitation and soon perishes. Exploitation sometimes tempts even the possessor of a truth and under this unscientific treatment, his cause likewise perishes.

Many enterprises which held the greatest possibility to bless mankind have been thrown to the earth by the premature exhibition of the subject, thus denying it of its legitimate growth, the essential feature even of a truth that is to stand.

A truth must have root attachment in lives living it; the fruits of a truth unfold after the blossoming of a practical life.

Becoming Youthful

HEN one is deteriorating in voice, the complexion, the acuteness of senses and the elasticity that characterizes youth, he becomes classified on the side of old age and decline. Inasmuch as these physical conditions cannot be corrected by physical remedies it has not been hoped that oncoming symptoms of old age can be prevented. Neither have I any hope to offer from the things that can be put into or upon the body. I realize that at the family table the child of eight, the youth of eighteen and the man and woman of eighty dine upon the same kinds of food and participate in the same physical

environment, yet the unlike developments must convince us that results are not chargeable to either food or environment. If I were writing upon longevity I would not declare the foolish thing that man can live forever in the body; but probably I could show that mankind has a habit of dying much earlier than is really necessary and that we die too early because we have inherited and cultivated standards that sixty years constitute old age, that seventy years indicate remarkable tenacity and four score years signify the special favor of the Creator.

To attain more years will necessitate a psychic change, a soul expectancy which will cause the renewal principle to become fixed; a fixed attitude —creation to exceed exhaustion shall continue in the periods subsequent to youth as it is present in the earlier years.

If longevity is a question of psychology, surely rejuvenation upon which longevity depends, is a problem to be solved only by psychology which shall rule the physiology for renewal, improvement and youth.

To live constantly in happy constructive thought and emotions is a scientific guarantee that youthful characteristics will remain in the body. Elasticity cannot possibly continue in the tissues of the body of one whose thought is pessimistic, depraved or grieved.

The failures in a declining body are not due to the cells ceasing to multiply. It is a law over the cell that it must divide and become two cells. This being of scientific acceptance many have said at once that the body must be made new in a short period of time. It seems very reasonable to the casualist that if many cells are dying and being swept out of the body and other cells multiply to replace the waste, that there would be new bone,

muscle, nerve, blood, brain, skin and special organs —tissues as young in the old man as in the youth. This interpretation has led to very absurd teachings in many instances. Let us observe the facts.

The law that each thing creates its kind is, it would seem, never so true as in the instance of cell production, for cells not only produce their kind, but continue to produce individuals in the same conditions and responsive to the same trend as themselves. All efforts to break up the trend of the cells through any material and physical process have been without success. This fact was not explained until practical psychology showed that all principles of every sort are fixed by the image and impulse over the minds of the cells. Each thing creates its kind because it is faithful to its own image. Given an identical image and impulses, cell mind will mix matter precisely the same way eternally and no power exists that can compel a cell to unfold a body other than that corresponding with the image. If a cell tends toward decline in its application of one or more of the salts, this ratio of decline and deterioration increases with time and nothing injected or fed into the body can change this trend. Should the individual enter upon a period of peace, joy and general uplift after depression, he reverses the trend of his entire being. His new attitude changes the trend of the cells by changing the image and impulse over the cells. Nutrition and elimination in the cells are stimulated and if one lives for a time in these happy states of mind and emotions he will establish this upward trend which will so improve the tone of the cells that they will in their aggregate constitute the elastic tissues found in the youth. Therefore, to become happy is a rejuvenating process. But you must realize this law; you cannot modify body tissue for any per-

manent change, even chemically, without first changing the imagery and impulse of the cells so that they can unfold the different cell body. Increase of cells is accomplished by the mature cell coming in two in the middle, then these two, on applying cell food, build elements of the same nature into just such a body as they possessed when they were one cell, then they divide in the middle. This process is going on incessantly. In an instant the whole being may become possessed of emotion of uplift and change the image in every cell of the body—so live as to perpetuate this uplift and cell imagery; thus you will turn the years backward. This is one way of rejuvenating; I will now give you another which is as practical as the formula for healing and soul-culture.

The rejuvenating formula: I have my patient seated comfortably, relaxed in body and passive in mind. I suggest to him that it shall become his habit to be optimistic, hopeful, happy and kind; that spontaneously he shall see the joy side of all subjects; that all fixed attitudes which are hard shall be broken and replaced by generous, tolerant and charitable thoughts and opinions. You may at first wonder at my formula, which does not command the cells to become hungry and possess an appetite for these things which create elastic tissue. I could use the passive state and suggestion in such a manner that the cell change would take place quickly but it would not last.

A "cross old thing" with his crabbed, harsh ways, carrying gloom every place and pronouncing judgments and condemnation upon all things would reverse any good principle which I might instill into his being while in the passive state. Therefore, I begin with his disposition and when I think I have his thought habits reformed I add to their impulse by forceful suggestions then the

spontaneous man becomes a glory to mankind. As a result of this practice, slovenly dress and uncleanliness of every sort are abandoned and a real joyous living has come to many who felt life was no longer worth while. They think the world has suddenly changed. Consistent with the law of rejuvenation one should aspire to retain a fondness for the things which interest young people; one should enjoy the company of the young and be in sympathy with youth and all things youthful.

The Human Tower of Babel

THE Tower of Babel of history was an immense structure that men proposed to use as a stairway from earth to heaven, which they could mount, should another flood submerge the earth as in the days of Noah. This masonry consisted of adobe squares placed brick fashion from foundation to turret. These blocks were made of clay, straw and water and afterwards dried. No elements could destroy them and as they were laid in the same sort of mortar it made a most imperishable wall.

I wish you to become interested in this while it is being builded for a lesson that is usually technical can be made very clear to you through this event.

Think of this immense tower reaching into heaven; that which, through the skill and industry of men would extend the distance between man's terrestial, temporary abiding place and his celestial permanent home. When, for certain very natural reasons the confusion of discord came, it became impossible to keep men co-operating, building ceased. Superstitious man has always wanted to perpetuate terrible fears, so in this instance

they ascribed the confusion to a supernatural cause, saying that it was the curse of God to confuse their tongues, to make building impossible because He did not want men to come to heaven by that route.

It required a wonderful system to build this masonry—more wonderful because the whole of mankind was working upon it.

I wish you to stand at a distance and look at this huge thing. See! It is colored by human bodies! At our distance we do not perceive movement and we can easily mistake it all for a mass of human flesh. As we approach, we discern motion as if men were standing upon one another and were crawling between one another and not until we are quite near do we realize that they are upon immense platforms, also of masonry and that they pass in and out though innumerable openings.

Ultimately we conceive of the order and system that are essential to the management of such hosts of men. There is the great superintendent over all. Ordinarily he is not attending to the details except in spirit; this he does through his next officers, but he is overseeing overseers and watching the results and how well they fulfill the plans. He looks ahead to the next move and he deals with things in volume.

The men next to him in authority counsel with him and they have their subordinates that come in direct communication with the workman and thus we see the legislative and the executive departments brought into conjunction.

At a stage of progress we found every man working in accord with the purpose, the specific result. There was harmony between the superintendent and his aids and their subordinates and among the men.

Presently an idea working in the minds of some of the men affected them to slight their work. It was an adverse idea and it spread like a contagion; they drew to themselves others who were susceptible to the same depression. Those in immediate authority endeavored to reason the complainers into line again but they persisted in their inefficiency and presently persuaded their manager that they had a grievance. The whole section was in mutiny and their work was done, for a time, vicariously but it proved to be too much of a burden and those who had double work possessed a real cause for complaint.

Various centers of control were invoked but they failed to restore integrity. Finally the great superintendent was impressed with the disorder everywhere; he was waiting to be requested to rally all of his systems to overwhelm the insurgent ones into co-operation. But he had not been appealed to early enough in the disease or difficulty, therefore he found no agents to carry out his harmonizing orders. Literally the masses of individuals stubbornly, ignorantly or with other basis of inefficiency carried straw when ordered to bring water and water when asked for bricks, or they made no response.

The insurgents had won yet they had lost for there could be no health in their work again. With a loss of equilibrium there was no longer a co-operation of forces; disintegration must necessarily follow. The multitude, that was originally as one man because an individual result was sought by all in which each one did his part, dispersed to the whole world.

The human tower in Health is like this masonry in the period of its building when every man worked with a singleness of purpose, with the result that the superintendent had his ideal plan

fulfilled. The human tower in disease is like the building when workmen became discordant and disorderly. The centers of control lost their equilibrium (more disease), and when all controlling powers failed and the scattering of men to the universe took place, we have the parallel of the vital centers of the body when they fail and death takes place.

To the unaided eye the human body to all appearances is an upright mass or tower of flesh. We have examined portions of this tower with the microscope and have discovered that actually there is no mass to anything but that every portion of every sort of tissue is an aggregate of individual particles.

As we first approach this structure, the human body, we are impressed just as we were when we were at a distance from the Tower of Babel and could we bring it near enough to the eye it would appear just as that masonry did when we were at that distance where men moved about, among each other almost as if dependent upon each other for support.

We call these individuals, cells, which when analyzed are found to be made up chemically of the common elements that are in any other material thing, but the material part, it is soon discovered is only a vehicle of mind that abides in the cell which builds up and controls it. If we could magnify the body so that we could see it as it is, it would show billions of individuals moving upon the same principle that was adopted when the whole world of humanity was building passage from earth to heaven.

Faithful study of the cell performance and relationship has disclosed that there is that quality of cell individuals in the soul center that can perform in the interest of all of the cells of the body,

psychically; that is, mentally. You would readily perceive that the cell structure of brain is of such a sensitive nature that it could not take a physical function such as nerve or muscle or bone fulfills. The great superintending, soul or mental, center is in the brain. This center is like the great superintendent of the Tower of Babel; it has all power and authority to attend the details of management of all cells but it is only to be invoked in urgent necessity for it has the great purpose of the highest human unfoldment, the highest spiritual emotion to experience and it carries and orders, protects and plans for the body, all of the cells, not individual or sets of cells. There are nerve centers, that are in immediate communication with this soul center referred to above, that control great systems of cells, and these centers have their subdivisions that give orders to and receive communications from smaller divisions of cells, colonies or individuals.

Minor disturbances among the cells of certain divisions are adjusted instantly through the power of the first nearest center of control, but for illustration of the courses that disease or disorder does follow we will suppose that the subordinate controlling power does not bring the cells back into harmony instantly. (I wish it to be understood that the human anatomy as well as histology and the psychology of the cell, supports this interpretation and that I am not speaking figuratively but literally upon the subject of the Human Tower; that cell communication and the transmission of impressions and sensations are Mental or Psychic communications among cells).

Ultimately, the mental center that controls all of the centers and systems is invoked and here, if it has its own liberty, cure will take place for that harmonizing power that created and built the body

is taking full charge. At this point it is well for us to hesitate a moment to consider another factor that may make it impossible for the great superintendent, the soul center, to have its liberty to do all that it can mentally and physically. That factor is the human Will which has surrendered to everything except to this real physician. To illustrate, we will say there has been a development of pneumonia:

As congestions follow acute inflammations, obstructions increase in blood vessels, large and small; the heart is found beating terrifically. No doubt we should interpret this as an effort of the soul to overcome obstacles and to keep the circulation moving while readjustments are taking place. The treatment has been given in medicines that depress the heart which is beating so much faster than normal.

The treatment was a choice of the free will that put an additional task upon the soul center by giving it more work to do.

Where the cell disturbance begins and is not controlled by the immediate center of control, nor by the subordinate center nor the chief centers, followed by the failure upon the part of the soul center because it has not enough faithful and healthy cells to do its repair work, this is the complete confusion, like that in the general mutiny in building the Tower of Babel which caused the scattering of mankind to all parts of the earth. We find in the instance of the human being there is that physical disintegration of chemical cell elements and just as the workers all moved out and left that shell, the Tower of Babel, so does the man move out of his physical tower. In both instances individuals ceased to co-operate and their instruments became useless and were abandoned.

The Seed, The Soil and The Harvest

THE *image* within a thought determines what fact and form the design and the structure shall become. Whether it is a grain of corn, wheat, rye or barley, a pansy seed or a lily bulb, it is a thought with a simple body.

Embodied thoughts are what we meet in all our contacts. They are the things we admire and love and praise or if we hate, we hate thoughts.

The world is a harvest field and life the harvest —if we are gatherers of fruit from a field it is axiomatic that seed preceded the product.

Nothing ever took form that was not first a seed and that seed, a thought.

A thought is created by the functioning of mind. No mind produces any thought unless it has a potency of that thought and all that shall unfold from that thought. *Mind, therefore, gives its own essence to seeds which it creates.* All mind is divine, therefore has power to create and every manifestation of mind bears some relation to seeds which are thoughts with bodies or in the process of becoming bodies.

In man we find two definite forms of mind manifesting and faithful to the above statement, they are both related to the phenomenon of seed producing.

All thoughts, even of the human mind, are seeds but fortunately they are not fertilized and one purpose I have in preparing this essay is to give distinction to the characters of seeds produced by man's thoughts.

All sowers make allowances for a percentage of non-productive seeds; even planting double and

often four times as much as they would expect to grow.

Man's objective mind utilizes the departments of the senses to obtain impressions from the objective world, and its reasoning faculty to form conclusions upon these impressions.

It has an attribute of volition that it exercises in choosing the thoughts upon which it shall form conclusions. Compared with the great bulk of images that must pass over the consciousness which is constantly active, there are very few mature thoughts, very few conclusions formed, because many ideas that come are swept away in the same instant by a counter idea. The flighty and idle thoughts waste energy and prevent the mind from worthy exercise, but it is a wise law by which the vain and foolish images are made sterile.

When we dissect and analyze one's subconscious mind we find it stored with the conclusions of the objective mind; all of the individual's auto-suggestions or chosen standards are there. We find these conclusions as seeds in different stages of development.

Some are germinating like a grain of wheat that has fallen into warm, moist earth, where it has been for four or five days. Some of these seed thoughts (conclusions of the conscious mind) that found lodgment in the soul are developing forms in the body by rearrangement of cells; some are carried by telepathy to other people's souls, there to come to full fruition; some affect the body to build houses, to build businesses, to build an art expression, to teach, to serve or to be sluggish, or villainous. Some thought seeds develop as appetites—all habits, good and bad, come from seed images.

However, only the thought which has developed as a conclusion is a fertile egg and we need have

no concern about any other kind. All fertile seeds of thought have found their way to the productive soil, the soul, which is in every way naturally adapted to feed and nourish and bring forth everything after its kind.

The greatest effect of a thought is manifest upon the individual because his soul is the immediate field that gives form to the thought. *Character and habit are made of nourished thought conclusions.*

The human mind is a sower of seeds; the positive conclusion is seed that unfolds into a form to reproduce more seed just like the original. The human mind has sown broadcast, not knowing of the virility of the seed nor of the fertile soil, nor of the law of multiplication of its kind.

This hap-hazard sowing and sowing indiscriminately as to quality or kind is like the old way of the farmer sowing his grain broadcast. In those days he strode across his field and with every other step he made a broad swing with his arm, scattering to the winds his handful of seeds. Sometimes the grains would fall to the ground in a neighbor's field to adulterate his growth. He had to allow for a loss of one-fourth and there was no evenness when spreading the grass or grain by a wild swing of the arm.

This unscientific sowing has been replaced by the modern methods that enable a farmer to calculate exactly how many grains to sow when he has estimated the producing capacity of his land (and he knows how much yield he wishes to the acre). The science of psychology is placing man as a thought sower on the same accurate basis.

One has an ideal of what his life should yield; he knows just the thought seeds as to quality and kind that are essential to yield the desired results; he knows how he can sow conclusion seeds that will

crowd out, neutralize and destroy the sowings of the past; that he can make the desirable grow. He knows that life itself is a science; it is the harvest from seeds which produce their kind faithfully, therefore he will be a scientific sower. One thought comes to us over and over again: Is it really true one is sure to reap just what he sows? I was perplexed over this for a time because I knew the law but at the same time I saw in my own life where I centered the most thought with deed consistent to produce results of blessing to others that I received the harshest, most ungrateful response. I sowed in their lives sympathy, love, magnanimity and praise. I received from them ingratitude, deception, malicious and hateful treatment.

I also observed some who mistreated in every mean and ungrateful manner those who blessed them with everything that love and care and sweetness could give. It was the hardest of all the problems for me to understand how one could sow the most wicked in thought and action and yet receive from life the harvest of blessing of supply at the hands of those they cursed.

My reader, you feel that if my psychology can solve this, nothing remains that is of difficult solution.

My dear friend, the law is you reap what you sow but not *where* you may think you sow. The individuals nearest you seemed to present to you the occasion and opportunity to sow as you did, but the little field in which you supposed you were sowing was not of the soil essential for your seed to germinate. You created thought seed but they fell into the great, broad, limitless field of human soil. It is the law that in the great field of human life, the seed and adaptable soil will come together and the great harvest of life will show that

not a seed was lost. We sometimes call this the law of compensation.

The ungrateful son may receive love and protection and supply from parent—the parent has only love, therefore his soul is not the soil to develop the seed thoughts sown by the unhappy child but in the universe of human soul there is soil for every kind of thought and so from the most unexpected sources, the ungrateful and unfaithful and unloving will gather his harvest.

Then, not one loving moment is amiss—you had a large field when you thought you had a small one; you may have thought your litttle field proved to be a desert and all of your ideals destroyed. Oh! it will all come back to us or to great human soul, every blessing we sent out.

Weary not; trust and love; the seed, the soil and the harvest are sure. Choose the thought seed of the desirable, the ideal, then life will yield a thousandfold.

As a Little Child

THE highest happiness, the real content depends upon one's rendering the highest service, therefore the teaching that the kingdom of heaven opens to child-likeness, signifies that there is something in the process of becoming as a little child that prepares one for the largest helpfulness. Jesus did not originate this truth; he paid a tribute to the excellence of his own perception when he displayed his knowledge of it.

We find many who assume to be teachers that teach that a thing must be true that Jesus is alleged to have said because he created truths and they often distort the sayings mightily.

We value a declaration for its truth and honor

Jesus because he saw it two thousand years ago when few men lived near enough to their innate selves to receive revelations from the true source of human knowledge.

All practical objective psychology is founded upon this statement: "Ye must be converted and become as little children" else every blessing of unfoldment, of correction, of health, of strength, of usefulness is in low degree. The heavenly, the highest form, depends upon childlikeness. Men have chosen to be worms of the dust rather than to be childlike in teachableness and susceptibility to guidance by a superior intelligence, even with the highest attainment in promise.

We may devote a moment to dispose of certain incorrect interpretations of this principle that have been given.

When Jesus said: "Ye must be born again," they asked him how a man grown could return to his first place of development and be born the second time. Indicating that his spiritual teachings were understood in those days as in these, many times, to mean some physical thing. So-called teachers have spread the idea that Jesus referred to heaven as a place and that its attainment depends upon one becoming as simple, believing and trustful as the child, and to accept without reason or evidence the particular standard of distorted ideas possessed by the teacher upon the subject of confession, conversion, baptism, infant damnation and salvation. Millions of people have been intimidated to conform obediently to commands which contained no reason.

Jesus demanded no blind faith but said, if the candidate for blessings would do certain things he would prove to him that a supreme power existed. Then upon the phenomenon of healing he established the basic thing in the new psychology,

that the supreme power over the individual is within himself and that the formula for obtaining its expression is through the objective man's surrender confidently to the subjective—the conversion to the belief in the self and mentally and physically yielding up as implicitly as the child.

The sweetness, purity, trustfulness, expectancy, faith, teachableness, submissiveness to a superior but a gentle power, are natural attitudes of the child. All of its faculties being acted upon by those to whom it yields, creating possible unfoldment is a characteristic state of the child.

Every member of the human family passes through life under the principle of childlike teachableness at the hands of those whom he accepts as his instructors. But not every one, by any means, passes to the high, heavenly state; therefore, if the principle of which we are speaking is right something must be erroneous in its application.

I am quite sure that every good depends upon one surrendering to the proper power and intelligence.

We have seen instances where individuals assumed that they were surrendering to God but analysis of the facts discloses that they only surrendered to their conception of God and experienced the results they conceived would come from their idea of God if that Being existed in the form of their conception. A psychologist perceives that the whole matter, their God and their results were auto-suggestions. They created a cruel, vengeful, jealous God, became cruel themselves and created their own effects which were the antithesis of heaven.

There is a power and itelligence which is as God, compared with limited phases of the objective will and intellect of man.

Our lesson is to show that the intellectual man,

including all of its will, its designing power, should by an act, attitude and practice be brought into complete surrender in teachableness and rulership to the subconscious within him. That this surrender of the objective, is becoming as a little child, needs little proof other than the description of the practices of my treating room.

The seeker after a result to be manifested in his body, mind or character is placed in a comfortable position where absolute ease and relaxation provide for perfect rest. He lets go of all mental activity (not a state of non-thinking, only an idiot could reach that, and it is even doubtful in him) permitting his mind simply to drift indifferently. To the uninitiated into our scientific teaching, this appears to be a surrender of will and everything by the patient or aspirant to the will of the one who aids in producing the calm.

Thousands have wilfully falsified saying the operator inserts his own will, dethrones and usurps that of the seeker, who desires healing or removal of habits or soul-culture and education in art. They have done this primarily because we ignore all theological sayings, doings or attitudes, perform in the frank scientific manner and produce all of the phenomena of human improvement. The theological formulas defeat the requisite "becoming as a little child" of the objective man toward his own soul, the only immediate power that can act upon an individual's body or life.

The formula of the Silence is a voluntary entering into the passivity which holds the promise of the kingdom of heaven and it is a most commendable practice to be repeated frequently, still I would not wish to lead my readers to think "becoming as little children" spasmodically and periodically for especial healing or any other passing

need is the ideal and complete application of the lesson.

Every voluntary practice is for the purpose of establishing principles or precedents for performance—to conform to or establish a law of the life. The objective man should live constantly in the attitude toward the soul recognizing the soul as the superior intelligence and being guarded by its intuition, taught by its inspiration, warned and comforted by its prophecy and ever to be renewed by its memory. The waiting, expectant, asking attitude of the child is essential. Arrogance, objective self-sufficiency, the opposite of soul humility and love do not admit into the kingdom of heaven which is within you.

Paul had this principle in view when he said, "When I am weak, then am I strong." He taught that the objective submissiveness brought out the subjective expression, constituting the strong man.

All things are added to those who seek the kingdom of heaven under the laws we have elucidated herein.

Mastership

ONE has no right to expect to accomplish that for which he has made no adequate preparation. What a magnificent change I would create in human affairs if I caused my readers to succeed up to their natural and acquired ability!

The percentage of individuals who execute to perfection that for which they have educated and trained themselves is very, very small.

Such a small number of men and women succeed that we may go through life and not see one truly successful man or woman.

A student of the situation who endeavors to

disclose the cause begins under the preconceived idea that men fail through either the inability or the lack of preparation for the thing they wish to do.

To the contrary, however, he finds men well prepared, equipped and possessed of ample innate possibilities using a small fraction of their powers, serving indifferently and living unprosperously.

Something must be fundamentally wrong with failing, mankind, under the circumstances. We find that which defeats the majority of those who have inherent ability and preparation is the lack of self-confidence. Furthermore, observation of the few successful men and women discloses a superb, justified confidence in themselves which they exhibit in fearlessly undertaking things that test their individual powers.

Cultivation of self-confidence should begin with the child, but formerly so little attention was paid to the psychology of any subject that we may be sure that few of us received any such cultivation, for it is wholly psychological. I will present this subject, showing how to cultivate self-confidence in the child and reclaim it in the adult.

Consciousness of having failed in undertakings makes it impossible to undertake anything confidently; that is, the conscious mind, filled with pictures of past failures renders it impossible for one to have the essential self-confidence to put all of his being unconsciously into the subsequent undertaking. From this we are compelled to see that a self-consciousness is the real present state in the absence of the self-confidence that is vital to every attainment.

Self-consciousness and absence of self-confidence will account for our falling short of the measure of our possibilities in almost all such instances; either would develop the other. Let us

define self-consciousness.

The undesirable self-consciousness is a consciousness, a picture of the objective self that comes between one and that which he would perform.

No one expresses superiority in anything except he forgets his own body, loses sight of his personality; and if through past failure he recalls a picture of himself in that failure he can act with no confidence and soon develops a confirmed inefficiency, with self-consciousness the cause.

Anything that makes it difficult for one to lose the consciousness of self renders proper execution impossible. Disease impediment in the body or bad habits (lack of control of the body) may cause a self-consciousness that reduces self-confidence to the minimum.

The history of the development of self-consciousness and destruction of self-confidence is in the experience of the individual as he realizes he does not control his body, that world nearest to him, that instrument that is supposed to answer to the mind, the will in all obedience and skill and plasticity.

Failing to master the instrument, his own body, disarms him of his self-confidence and with habits that govern his action and diseases that he does not remove, he must remain possessed of a picture of himself that stands between him and all that he would execute.

Fundamental child culture requires that the child be taught that there is a power within him that controls his body and that he is responsible for the manner in which that power operates. There should be a constant demonstration to the child mind of the relationship of his will to that involuntary controlling power.

Self-control is the first mastery without which

there can not be mastery of external worlds.

A man with incliations that arise in and pertain to his body, primarily, which he discovers should be guided and restrained but have mastered him, has not a self-confidence and self-respect that would command confidence and respect from those intimately associated with him. He must face the world a discouraged, a self-depreciated man, a man of doubts. If he really undertook any important thing it would be pure audacity which is not a basis of building a business, a home or any other phase of a world and surely is not a correct basis of character.

Only that self-confidence growing out of an objective self-unconsciousness, a state of complete self-mastery, can enable a man to claim his kingship.

You will not find an individual with sound body and sound habits, in other words, one of perfect equilibrium, who is disastrously self-conscious. You will find him with that degree of confidence in himself which is in perfect balance with his innate ability and preparation.

His equipment is not destroyed by his lack of self-confidence but is completed by his self-confidence.

While the self-confidence described defeats the majority of human beings in their attainments of the desirable, there is a consciousness of a self that removes all obstacles of every sort.

There is only one thing essential to a man and that is to know his sub-conscious self and to be loyel to it.

Not knowing of his own soul, its knowledge, its powers, its methods, though one have the intellectual possession of all history, science, arts and philosophies, he is a veritable spiritual beggar, more helpless than the infant, more to be regretted

than the idiot and more to be avoided than the branded criminal; the more extensive his knowledge the more disastrous his influence.

A correct interpretation of the soul can add the crowning glory to all other knowledge because knowledge objectified serves the purpose of soul according to the principles of the God in man.

I have shown in another part of this essay that all excellence of expression depends upon a self-confidence, also that holding a vivid picture of the objective self renders self-confidence impossible. I have also shown that in the absence of a consciousness of the innate self, one has no basis of confidence in self.

It is of no practical avail to believe in the integrity, the harmony, the beauty, the knowledge, the power of God or the Universe; it is of no importance that one concedes and admires the beauty and perfection in a music master's production:

The one vital conception is that within one's self is a supreme power and knowledge which is for the individual's purposes equal to that in the Universe for its purposes or a master musician's for his.

No man finds evidence of this supreme presence who studies his objective self, only.

He must enlarge his conception, extending beyond the shell to the kernel, beyond the mental man to the spiritual, beyond the instrument to its master, beyond the finite to the infinite; all within himself. Let him learn our psychology formulas for laying hold upon the innate perfect knowledge and power, then, but not until then, can he know himself in a manner to warrant his confidence in himself.

The final simple fact is this: Every man has within him a department of his soul in which there are perfect ideals and a potency of power

to express those; those ideals pertain to all that he could ever become, but these attributes do not serve him until he chooses to recognize these attributes and that they are within him and subjective. Being subjective or beneath or within, one must adopt objectively the principles of the subjective to bring these faculties into outward expression.

Any one who forgets the finite of the objective self and remembers at all times the infinite of his own soul will have the absolute self-confidence to undertake and to execute equal to his inherent powers and preparations; he will be a Master who knows no defeat.

The Science of Forgetting

THE science of Forgetting is not taught in schools; that is only one more evidence that the schools are deficient of the true knowledge of psychology. Our education is not complete in the New Psychology, the practical laws of mind, until we know the part of forgetting. Many reply to the suggestion that forgetting is a desirable attainment, that they have had the greatest difficulty in not retaining what they learn. Their answer informs me that they neither know how to learn nor forget. A thing properly learned is forgotten and yet remains accessible at any moment; I will not add to your confusion but rather clear up the misunderstanding.

The people whom you meet and instantly know are suffering from overwork, are tired because they try to carry too much in their minds. There are remarkably few people legitimately suffering from too much work—they are all suffering either from worry, excesses, or they are mistakenly carry-

ing too much upon their minds.

Brain fag, brain fog and brain storm all have their source in not knowing how to forget and carrying too much in that department of the mind that uses the brain as its organ. The more a man stores away in his soul, if it is truth, the greater and stronger he is—the man on the ragged edge in danger of falling over into insanity, is the mind crammer who thinks his mind with which he becomes conscious of things is also the storehouse.

You need the leading fact in the New Psychology, which is, that there are two departments of mind—one with which to sense, learn, or become conscious of things, called the obective or sense mind department; the other, the sub-conscious, subjective department, preferably called the soul Things that pass through the conscious mind should be stored with such an attitude upon the part of the conscious mind that it can recall at will that which it places there.

Stop a moment and think how useless a thing is while it remains wholly voluntary. Then think how beauty, naturalness and value enter when it comes involuntarily; and a still better thought is, how delightful when the desirable has become spontaneous.

Until a thing is properly learned by the conscious mind's exercise and as properly forgotten by that same department, it is not, nor can it be wholly spontaneous.

If I ask one the result of three times three and he is compelled to *add* three and three and three before he can answer me, he betrays the fact that he has not properly learned to multiply.

Do you realize that you are not a mathematician until all of the fundamental in addition, multiplication and division is thoroughly learned and forgotten and yet capable of being thought

over in detail if you desire to do so? A thousand times a day you might unconsciously use the multiplication table. Why take a drilling in orthography if you are to forget it? Simply because you are not a speller until you spell automatically, spontaneously. I wish to assure you it is not yours until you have learned it, forgotten it and do express it spontaneously. This applies to every subject. The youth stands on the platform grasping for words and gasping for them because he is tryink to think what should be the next word. The speaker has learned a whole encyclopedia of words but he thinks not of words—he is conscious only that he has some information that he wishes to impart to his audience. If he had not learned the words and then forgotten them he would become so self-conscious in trying to recall words that he would not disclose the information. Yet should he desire to recall any word that would serve a purpose, he could call it up to his consciousness. Perhaps he has used the word hundreds of times and had long ago ceased to note the fact that it was a part of his vocabulary.

The musician has great difficulty because there is an intricate technic to forget. I wish to be understood here to say just what I mean in those words. I declare to you that the hardest part for an artist is in this feature of forgetting. The pupil by care and observation, can play the whole thing as it is written, he and all who hear know that music is not produced. Perhaps he is even playing from memory as we say and while there are no mistakes, still there is no music. Ordinarily one would say: "He is self-conscious, he has to think before he makes each movement." I answer by saying he has learned it but has not made it his and forgotten it—he is an objective player (a vocalist would not be unlike this); he has not

placed it in his soul from which he must play if he is to be natural, spontaneous, an artist.

I know of many people who are afraid to risk attempting anything unless they are sure that everything is before their consciousness and can be held there. Such persons look ahead and try to think what the words are, or the notes, the third line of the fourth verse, for instance, and if they cannot recall the matter they are frightened at once. I have seen music teachers who had to memorize, as they called it, each time they had occasion to use a number. The psychology of this is in the auto-suggestion, that when a thing passes from before the conscious mind it is lost from the individual and with that suggestion one seals up the subconscious so that it will not express itself spontaneously nor give back to the conscious mind that which was formerly learned.

I think I will make this lesson clear, that you can fix your standard at removing your conscious thought from a thing and thereby place it in your soul; and that your soul or involuntary mind will fit it in and use it when it has occasion. We have been taught to think that to forget means that the thing has completely gone from us, whereas it is a veritable truth that nothing can be lost from that perfect memory. The memory is the subjective faculty in which all acquired or objectified thought is stored. It is a faculty of the soul and the soul itself is controllable by suggestion. A conclusion of the objective mind is a suggestion. Therefore, if one learns a thing perfectly then later thinks, that not having reviewed it for some time, the matter is gone, one places that suggestion over the soul that seals up memory upon that point. With these standards it is about the same as if one had never learned a thing. How very little does one know after all who uses or knows only that which

his objective mind holds.

Hereafter, if you have my lesson, you will feel that you are putting away in memory all of the things you desire to learn and that your soul is an intelligent keeper and user of that stock in store; that you have not lost touch with it; that should you wish to review it consciously, it is accessible, or if you have occasion to express it, it will come forth spontaneously. That is the science of forgetting that completes the process of making ready for perfect execution and as the soul can not be overburdened, it matters not how much truth is placed in it, there will not be any overstrain such as one feels when he tries to make a storehouse of his objective mind.

Of all things erroneously taught, nothing has been as disastrous as the rules of concentration some have endeavored to enforce. Concentration if it is complete, is sufficiently exercised in an instant of time. It is the distinct separation of one idea from all others and if you can make a clear picture in a flash of time, that is concentration to which you can add nothing even if you keep it before your mental vision an hour. Make a clear design, have intense aspiration all in less than a minute, including the delivery of the subject to the soul and forgetting it, is the standard for the best results. The main purpose of the passivity in this connection is that in a state of objective abstraction the mind lets go of the image of the thing that has been prayed for and the soul takes possession of it. If you pray again, forget again —always see to it that you forget it as frequently as you think of it, persistently leaving your affairs for the soul to answer.

The chief reason that the suggestions from another are better than to pray alone and for yourself, is this: In formulating your own picture

in the concentration, you at the same instant make a more vivid impression of the symptoms upon your consciousness from which you suffer more afterward. Auto-suggestion will be of more avail to you after you realize the importance of my teachings upon this subect of forgetting, simply because you will find it easier to withdraw your mind from things of which you tend to be too conscious. Whatever you forget with your mind is taken up by the soul just in the attude you deal with it in your mind. You should know this principle by experience when you have known your soul to fulfill your fears—literally creating that which you have mentally feared.

It should now be clear to anyone that there are two kinds of forgetting, each good in its place but ruinous when used as they usually are, the reverse of the proper manner. I am sure it is apparent to the discerning reader that there is a dual function and dual action throughout all intelligent activities. *There are not dual minds in the individual but dual functioning of the one mind.*

There is a reference herein to the fact that many take to themselves the suggestion that when a thing is out of the conscious mind it is forgotten in the sense that it is in no way known any longer to him. This is the attitude toward subjects that have been memorized, formulas that have been learned and technic that has not been used in a long time. Some have the standard that without frequent review, a thing passes away from the individual. I have shown that this attitude seals up the soul in the department of memory and thereby cuts one out of all access to it, even preventing its expression automatically. I wish my reader to bear this fact in mind; that there is a mental process by which a thing can be sealed up

so securely that it has no part in the life at all, for there are things that need to be forgotten in that sense that they become as if they were expunged. A mental attitude is required that will make the thing remain dormant forever, so dormant that it cannot be impressed even upon heredity.

I wish to assure you that your chronic disorder (by disorder, I mean not only disease but every other form of inharmony or thing that is on the destructive side) if it becomes forgotten in that complete sense that you decide that it is sealed up forever and cannot touch any phase of your life again, it will cease to exist. In other words, even disease will perish from neglect. You have to recollect the symptoms to keep them.

Anything, good or bad, desirable or otherwise, will part from you if it is not appreciated to the extent to be revisualized.

How well I should know this and how well I do know this when in hundreds of instances I have saved patients from their disease and distress, by suggesting to them when they were passive that they never would recall the literal symptoms—that they would forget it all as completely as if it were expunged from them.

You realize from this how we usually misuse our psychology. It is one's psychology that determines his health or his happiness; it determines all that he is. It is his psychology that makes him, *himself*, right or wrong, good or bad. Scientific use of mind power will bring an individual up to his possibilities, a misused psychology will take the life out of a man's body and all growth from his character.

I have known people who possessed such distorted ideas of faithfulness to some departed loved one that they kept all sorts of mementos in constant view. The natural thing is to forget grief

and be useful, as your loved one would have you if he were right, but there are those who keep their grief fresh in their memories and go about with countenances calling for pity—inspiring destructive thought in every life they touch.

All thoughts, and especially *conclusions,* are *seeds* that are placed in the fertile soil of the soul and there they are cultivated by occasional or frequent reviewing and they will bear fruit a hundred-fold and some five hundred. I wish to make this emphatic that all conclusions are inherently fruitful and the soul is fertile soil and the fruitage after the kind is certain, unless something happens to the seed. There is only one thing to destroy a seed conclusion's fruitfulness and that is a counter conclusion. Just letting it alone, a failure to cultivate it may prevent the five hundred fold but it will not destroy all fruitage. It will spring up when least expected under a stimulus that is attracted to it. How is one to apply a counter suggestion? By an auto-suggestion that the impression that is on the destructive side, if it is hate or anger or grief or disease symptoms, fear or whatever the undesirable thing, it shall not continue; that it shall be of no effect.

With the auto-suggestion that I have advised, together with this other practice I will now describe, there need be no bad seeds lying in the depths of your soul to spring up in the future, to-wit: Fixing the thought interestedly in something else. I have used for myself, something of which there is ample supply; in fact, the more I use of it the more there seems to be for every one; *that for every ugly thing heard or seen I see or hear the beautiful,* of which I have many recollections. If some one would give me a tongue lashing, I hear words of a hundred others who appreciate me; for every correspondent who has

bitterness, abuse or reproach, I have a score of agreeable ones whose words make me forget the other who was out of sorts with himself. Putting the answer literally and briefly, the way to forget anything or any one is to *fill the mind* with something or some one else. This explains why *work* has saved so many people from insanity or deep grief and disease—it compelled the thought in another direction. Now, if along with that occupied-elsewhere attitude, one takes to himself the suggestion "I put that away from my life forever; even if I cannot expunge it, it shall be inert henceforth," anyone can save himself from any undesirable image.

Any student of psychology, it matters not how high he may think himself in this study, will do well to master every thought I have expressed upon the two phases of forgetting. Do not pass it over as something simply interesting to read; it is as essential to your life for all of life's purposes as good blood is to the body.

Character is what you have learned and forgotten—it is the forgotten part of you; it is that which you express when you express yourself. You have made yourself, by what you have forgotten. These words apply to the first phase of forgetting.

That which may prevent one's character from being what it could be is in *not* forgetting in the *deepest* sense all of that which is bad imagery.

All imagery is bad which would be a detriment if it were met immediately in fact and form.

In *principle* all pictures held in the mind ultimately become facts and forms. Then every one who has ever entertained undesirable images has sown the seeds of things that will form in the future unless they are neutralized by that completest form of forgetting described in the latter division of this subject.

Hindsight and Foresight

ALMOST every one says when he reviews the past, that if he had possessed foresight to have seen that which hindsight displays, he would not now have that which present sight exhibits in the undesirable.

Remorse and regret are among the most corroding of destructive mental attitudes, therefore they have no right to exist. They do exist and we blame our sight because the occasion of them arises.

One seems to crave the benefits of experience without first having had the experience and still no one avails himself of another's experience. I am positive from my own observation and experience, that certain things, that people whom I know are doing, will bring disappointment and suffering, but how few there are who will use the wisdom I have purchased—even when by definite examples and best reasoning I show that one week of idleness must be creative and since everything reproduces its kind, industry cannot be hatched out of any such egg, but that more idleness and habits of being improvident, follow.

I know there is a psychological law that any line of thinking, any formulated sayings and any class of actions repeated voluntarily a few times will fix habits which are expressed involuntarily. I may give this law most clearly and forcefully only to see the youth smoking "just this once," speaking jestingly of sacred things "only for the moment," putting off the important work "until next week," acting irreverently as a "passing incident."

Each one imagines temporary indulgence is possible and that there is no after effect.

The harvest comes with the multiplied quantity

and awful consequence in kind, then the individual blames his foresight for not showing him the effect which would follow such causes. This is not honest for he looked squarely into the results that must scientifically follow such causes, but he decided to take chances for the sense satisfaction he may have felt for a moment. There is sufficient wisdom in just plain common sense to meet such a condition and prevent it and it is not a question to be solved by foresight nor hindsight.

I believe a view taken of the various uses and misuses of the terms at the head of this essay will help us a great deal.

I have shown that which proves that if we saw the results that come from experience before we had the experience, that sort of foreview would not modify our program.

This will remain true as long as one is less than perfectly true to himself, for not until one is *wholly* true to himself will he do the best he knows.

This regret of the past always reflects on the present; it condemns one; it is a criticism upon one as a result. No one advances while under self-blame and condemnation, therefore there must be some attitude towards the past, even its mistakes, which will free one from that self-consciousness that grows out of self-conviction.

We have discovered that every form has its source in an image. This law continues, therefore, that looking back at the details of experience supplies an image which is creative or perpetuative.

History must repeat itself until the imagery is changed. We do not change an image by holding it in mind but rather each time we revisualize a thing we command the soul, the builder, to proceed to put the image into form.

Will you permit me to assure you that there

is an essence in every experience which we should draw out and preserve but permit the details to be completely obliterated from our being? This essence of experience is Wisdom. You are out of the law of harmony if you recall your literal detailed experience, even with a hope of benefiting another. Show him by your results that you have gathered Wisdom from experience and share with him your Wisdom. This is possible and is demonstrated by hundreds of people who accept and apply the wisdom of my laboratory and clinical experiences, thus saving years of mind and body wrecking and soul agonizing work. Perhaps many a youth will yet avail himself of this essence gathered from life's grain field and save himself the bitterness of many sorrows. No one is as far removed from the possible reception of Wisdom's essence as he who has not industry. Mind, body and soul at work will escape the hardest experiences at least.

An exercise of hindsight with its pictures of errors destroys one's self-confidence, making him very self-conscious.

There is no place of beginning for him who dwells upon things of the past.

From this treatise one must wonder what can be the value of foresight, if it is discounted by hindsight, as indicated by the saying, "If one's foresight were as good as one's hindsight, what great things one could do and become."

I will now show you that there is a principle of foresight which can be practically applied so as to stand in equal balance with that essence of experience, wisdom.

With Wisdom and Foresight, man can be fully equipped for life, its emergencies and all.

There is a form of scientific foresight in the light of the New Psychology very unlike the former

conception of the subject.

Foresight, it was thought, is the ability to use the data at hand upon which to reckon the future; a matter of pure objective calculation. No one can possess objective knowledge upon which to forecast his experiences twenty-four hours.

Sometimes individuals obtain impressions and impulses for guidance over which they are much elated, who congratulate themselves on foresight that they suppose is due to superior mentality.

All my teachings show that the soul of each one possesses fore-knowledge of all that the individual may experience.

The foreknowledge is present, and now we are seeking the sight of the perfect knowledge. Actual foresight means that in some way knowledge is to be impressed out of the soul, or to be controlled by the soul, so one would act with reference to that perfect knowledge that pertains to all the details of life.

Obtain in your conscious mind the visions from the sub-conscious; the innate, then if you follow the visions you will realize that foresight is better than hindsight. Experience will cause you to obey the impulses that accompany this form of foresight. Our practical psychology formulas, if practiced, bring about this essential contact between the conscious and sub-conscious departments of mind to cause foresight to become available.

Fear and Caution

AT last fear has become such a terror that many people are so afraid of it that they do not dare to exercise sane caution lest they recognize and exhibit that which others pronounce fear.

It seems incumbent upon me to portray the

line on one side of which is destructive, disastrous fear and the other that saving and wholesome caution. One may overdraw caution, creating fear.

Some species of fear is present in all instances of non-success—the occasion of more unhappiness than all other human attitudes combined. There is no evil which fear cannot produec and still there is not a more unwarranted factor present in human consciousness and sub-consciousness.

It is well for my student to bear in mind that fear always involves a forecast of the future—invariably signifies that one ls looking ahead to some undesirable thing that might occur. When one looks ahead mentally to picture a thing he lives that thing in spirit while holding such an attitude. The law of creating facts and forms is to begin with imagery. If that image should produce emotional states and physical feelings, then the creative powers are all thrown into the proper channel to produce that which is first lived in imagery, then in feeling. Now since fear is of that nature that one must imagine in advance of occurrence it must be apparent that we are using all of our powers to fulfill our own fears.

Sometimes there are dangers right at hand which cause alarm but with the arrival of alarm there is nearly always a way shown us by which we may escape, providing we do not become overwhelmed by fear of that which might follow the present danger.

Yes, fear always comprehends that one is looking ahead to create something that is undesirable.

When one fears he is filled with an expectancy of injury or failure and the soul is faithful to the law of expectancy. The emotion of fear has taken deeper hold upon individuals than has hope. Hope seldom amounts to an emotion; there is so much doubt that one can hardly become enthusiastic

over the prospect of receiving the desirable. Not so with fear, for one is so certain that the thing feared will come upon him that he can feel quite sure that if it is contrary to all law, therefore impossible for the literal thing feared to take place that his soul will bring something equally as bad. He may be certain upon this subject for fear is a destructive force which must always create inharmonies.

I have had many instances in which disease owed its source to fear, wholly,

The fear depressed the powers and functions in the body so much that resistance became lowered; besides the tissues became chemically constituted to supply the elements of disease or be subject to its invasion.

In some cases the fears were of the actual disease and in others a dreadful fear of disaster. Fear is always destructive and it shows its effects upon the entire body; it also limits and distorts the mental faculties and when it becomes fixed in the character it is a principle which renders the best execution impossible in art and it destroys all hope.

The methods of home life and of schools, theological standards, state laws, all with rebukings and intimidations have been conducive to fear and scarcely any one has escaped the fear basis. The child is made to fear to be alone in the dark, he is taught to fear his own thought because he has been told that God knows and condemns his thoughts and will punish him for them.

From Deity down to the tiny things, visible and invisible, the child is caused to fear them all. As he grows up he ceases to fear many things which he feared when a child but he only transfers his fears to other things to which he ascribes even greater power to injure or defeat him than he

conceived of as a child.

Moral courage is almost completely lacking in the average man and woman. It is seldom that we find one who will dare to be true to self upon any point. Conventions or usual precedents extending to all the items of one's life rule him completely.

One feels that should he assert himself dire consequences would follow. Appropriate dress is individual yet one would fear to run counter to fashion to be himself even upon the subject of his own wearing apparel. One fears to dine where he prefers or upon the food he wishes, he fears to be friendly with those to whom he is attracted and he fears to avoid those who are not congenial. Man fears to be true. When that is said there remains nothing more awful to be confessed. The recognition of error is the first step toward its correction.

To the individual to whom high reward appeals, I would say no attitude and practice in this life has such high reward and myriad forms of it, as that situation where one dares to be himself, to live up to his convictions. To that one who is in a more ideal state than the seeker of reward, he who would choose that reward to be incidental to a proper thought and noble course of action, I would say that all which blocks individual unfoldment of the ideal falls away when one rises above fear.

He who has no fear does not endeavor to wield human beliefs, control children, nor manage his subjects, even convicts, through arousing fear. Persuasion, kindness and education will solve all the problems of how best to deal with our fellow man.

Let us now examine the side of fear, that which we may call non-fear, which is only a so-called state of freedom from fear. I have alluded to it

as a situation in which one is under the fear that he might fear, therefore does not exercise common sense caution.

I have in mind instances in which individuals in loving devotion were constantly in contact with dangerous forms of contagious disease, who never for an instant thought of danger, nor would they have cared for it if they had seen it. Not the slightest contagion affected them. This shows that an exalted state of the soul maintains the body in such a resistant and pure state that disease can find no lodgement.

Again I have known instances in which one with foolhardy defiance and with denial of fear has entered the place of infection, a case where there was neither an exalted state of the soul, nor caution and disease was contracted, followed by fatal results. Normal caution would have warranted the proper estimate of conditions and avoidance of exposure. The soul does not take care of one when he assumes unwarranted and unnecessary risks.

One does not properly go about with his mind dwelling upon the imagery of diseases that he must avoid, neither will he throw aside caution concerning his contact with them.

One would not be wise who would go about in fear of smallpox, at the same time he is unwise to go into a place where there is smallpox. Caution, not fear, would keep him away.

There are those who do all their work in a state of fear—an uneasiness lest they make a serious mistake. The chemist or prescriptionist in that state of fear has made sad mistakes. Fear under such circumstances or in any other occupation is a disaster.

If one is afraid that caution is fear and he cannot dare admit fear then he rushes heedlessly on. His results kill as many people as the one

who believes in fear. However, we know there are ideal custodians of our culinary departments, of commerce and finance. They are all to be trusted because they are cautious.

An accountant with fear and trembling goes on with his work. A calamitous mistake is made which so increases his fear that he loses all of his efficiency. The sensible accountant is painstaking and fixes his standard at perfection, he fears no errors but he knows he avoids them because he uses caution. He can dismiss his work from his mind when he leaves the office because he has used care in all of his work. The non-fear fanatic would make figures indiscriminately and reap confusion. No one should carry fear in his mind upon any subject, especially of accidents, even amidst the thousand dangers on every hand. One is not sane who would not exercise the precaution to look to see if approaching vehicles would interfere with his crossing a street.

People in non-fear fanaticism have sometimes ceased to bathe or follow any reasonable course to preserve themselves from inclement elements; they have such distorted conceptions that they pronounce all natural care, fear-thought. Probably there is not one of these individuals but would go into spasms if a gun were suddenly fired near, and this evidence shows that he has not attained poise, although he claims the state of non-fearing.

Fear will predominate in the individual and in humanity as a mass until it has been shown that there is a power acting in human affairs which is entitled to faith and confidence. Fears have been the outcome of superstitious beliefs in which man discovered himself the victim of a whimsical force and intelligence. It is only in modern times that a few have realized that the power was a man-created God and that in reality man cursed him-

self, created his own disasters or under some optimism sometimes brought blessing.

The conception of terrors in the invisible, with anger and revenge as a probability and power to punish possessed by the unknown and absent, caused man to be fearful. This heritage has lost none of its force from generation to generation, and only here and there has there been one who could "fear no evil."

Education can now be attained by which one discloses the attributes of the intelligence that governs in each human being; he will then have a basis of faith that casts out fear. This education sufficeth whereas fighting fear answers nothing. Fighting it only gives it emphasis and our last state is worse than our first. Humanity is more secure in having an excess of fear than when it loses its normal caution.

Compensation

MUCH interest was manifested in some reference I made to "compensation" when giving a class lecture recently.

I showed that every emotion which is not in itself constructive must be merged into a constructive kind or every one involved suffers in a destructive way.

David Warfield, who passes beyond acting and becomes the "Music Master," could not repeatedly live the destructive emotions, growing out of being the victim of the most terrible outrages at the hands of those whom he trusted, were it not that in every instance these destructive emotions, sometimes of grief, sometimes of intense indignation, again of fear and even of despair, were converted into emotions expressed in love, kindness or sympathy.

Not wishing to review his entire experience from the time of the stealing of his child two years old until he found her at the age of eighteen, I will give one instance that illustrates all.

Detective agencies had deceived him in putting him on the wrong track for fifteen years. Each time he seemed to feel a stronger hope than before. Sometimes he worked for months, almost starved, that he might obtain the sum exacted by the detective before he would tell him where the daughter was. At last he was sent across the continent where he arrived to find nothing, as usual.

Almost his last dollar was gone and he was far removed from the place where he had managed to exist by the use of his violin, therefore his despair was complete when his very last hope of finding his child had become exhausted.

In the midst of his soul's wail he heard the violent crying of a babe. Locating its source he found a weeping young mother holding the child that was evidently suffering. "That child is crying because it is hungry; why do you not give it food?" said he. The mother replied: "Its food would kill it I fear, for I am so overcome with grief that I believe I would give it poison from my body." The Music Master encouraged her to tell her whole story of sorrow, to which he gave sympathetic attention with perfect understanding. Then he told her something of his occasion of grief. In their exchange each became perfectly calm.

The Music Master was happy as he gave the woman his piece of money that she might purchase some milk for the suffering infant.

This is what I mean by compensation, converting the destructive forces into constructive ones instead of leaving them to go on eternally as destroyers.

The contrary of the history of David Warfield,

in which he becomes grander and greater each year, is the result to actors and audiences all of whom are injured in the play, "Dr. Jekyll and Mr. Hyde."

The most awful emotions of a destructive sort with no redeeming, neutralizing, compensating thought or feeling are lived by the character and the people. No man could retain mental balance nor body health while living that in observation or performance.

Everything in human affairs has its compensation. When one is in the wrong, his affairs and experiences are paid in kind—his wrong shows in his speech, his writing, his manners, his tones, his glances; his thoughts take form in complexion, countenance and feature, the odors of his body, his feelings, his chemistry, his electricity and magnetism, all things objective and subjective show deterioration when one has created causes in which he is in the wrong. Let him be right; however terrible affairs become, even to being situated as the "Mustic Master" as the victim of villainous man or woman, to suffer through injustice, every pain shall have its compensation, because it is the law of right. Say and feel with me: "Therefore, I fear no evil."

A woman endured for a period of almost twenty years, the meanest and most humiliating form of mistreatment from her husband.

On account of their children she felt compelled to bear the burden however heavy it became. Her grief must be concealed from the children and she did all that she could to cause them to respect the father. She did not feel that having a constant sense of "doing duty" was compensation nor did any form of blessing seem to justify such a life.

This woman wished many times that she could die. At last the situation was disclosed and the climax came. Her father was a great, good man

although he had not seen her as she was nor had she really known him; the great heart in which she took refuge has given her so much love which is life, that she declares: "In knowing my father and being known by him is my compensation."

The man who had made her life and his own; what of him? He is receiving his compensation, his pay in more and more disaster. "By their fruits ye shall know them." Note the compensation and you can make no mistake as to whether or not the individual has sown in right or wrong —look at his body, his work or his thought.

Sometimes between parent and child there exists a sweet confidence, love and sympathy that ripen into this heaven I have just described, but I have given the above facts as an illustration of a certain principle rather than to impress one that such dependable relationships can always be developed.

The principle is: Go forward with all of your might; keep doing things, keep out of ruts; keep turning over the soil and planting always, even though you make what appear to be perilous mistakes.

With right and good as your purpose even if your seeming mistakes bring you apparent disappointment, even grief and humiliation, compensation is at hand when the ultimate burden has come upon you. There is but one compensation for any good or all good and that is Love. In the "Music Master's" experience compensation came in love or loving each time and the final compensation after being united with his daughter was in their perfect love; in the history of the wife which I have given it was a father's love in its all-paying capacity.

Some lives are so lifeless and unimportant that they do not count for much but no intense and

capable life ever came in human form but that it has become the center of power, as well as a target for hate, which in its normal activity must run counter to many forces.

A life when it is right, antagonizes the adverse and perverse; when its purposes are wrong it crosses the forces of good and suffers in the payment at the hands of evil. The true, noble, brave, courageous, live, active one will find the parasite, the barnacle, the false and malicious overburdening his life to the extent such evils can and then when his sufferings at injustice, which seems to be the fruit of his good, brings him distress, God acts in the capacity of paymaster and delivers into the sufferer's life that of which neither things, beings, devils nor gods can rob him, the consummate compensation, Love.

Harmony

E ARE accustomed to the thought that there are many worlds but only one Universe. We think of our earth as a world and that the stars are, possibly, just so many more worlds.

For convenience of thought, perhaps, we make many divisions of things in the earth world and call them worlds. We speak of the animal world and the vegetable world or kingdom, or we speak of the aquatic world, etc. Although there are a multitude of worlds, we never think of more than one Universe. When we think of the Universe we comprehend that it means a unit, one which is the sum total of things. In this instance we are speaking of the result of the union of members that we call worlds. Since each world is possessed of its own peculiarities we think that the Universe is the result of things losing their identity, their in-

dividual characteristics, therefore how can all of the unlike things be or become a unit?

It means that they have passed under the same principle of co-operation and harmony—they work together or fit together to comprise a whole, a completeness that could not exist with even one element less than all.

Since the Universe is composed of elements or parts that pass under one law, it would make no difference which factor you took up to study, should you discover its principles, its rule of action, you would know all. He who would know God, let him know any part of Him, then he will know God, for God is a unit.

The great law of Harmony is in and over all things—that law of attunement, taken from the standpoint of any shade of interpretation, is beautiful accord. Let it be colors, then there is harmony; flavors, then there is orderliness, and in fragrance there is accord; and, as every soul knows, sound is in perfect accord, so perfect that all the grand instruments and human voices have tried to catch nature's attunement; and we know it is not music until they do. The harmonious union of worlds that comprise the Universe with their working together, each retaining its own note, creates a synonym for Universe which is the word, Music. Music is not simply a harmonious sound, it is a language in fragrance or colors or flavors, in paintings, in sculpture, in perfect cabinet work, a farm or a field, a railway, a river, a car or a ship—indeed, everything that is given image, fact or form, if it is true, it is musical, for being true, whether put into form by human agency or other of nature's powers, it is the work of the Universe, the product of the Law of Harmonies—the work of God.

That which draws all of the worlds together

and binds them together and keeps them members of the Universe is the one attracting force, Love.

This should explain the secret of every department of musical expression—it must have its foundation and its continuation in Love, because Love is fundamental in the Universe which is the synonym for Music.

If you can examine any organization and know it perfectly, you will find the Universe in miniature; that is why I said that to know the Universe is but to know one of its members, or, as we sometimes say, to know God, you need to know only one of His flowers, His fishes, His birds or His bees. Each and all are expressions of Him. Can you not now put away all mysticism concerning God? Can you not interpret this discourse and enlarge the meaning to the utmost of your need so that you can see the Law is that which rules everything and all things and realize that the whole study of man is for the purpose of knowing those expressions of laws so perfectly that one can adapt himself to them, attain his possible growth and be a real fulfillment of the Image of the Universe, in all of the forms that Universe expresses itself, through human soul, human mind, human body?

Gratitude--Its Psychology

LL who are earnestly training their minds and bodies and spontaneous attitudes into accord with the innate standards should cultivate the disposition of *gratitude* and *appreciation*.

The one who renders you a service can go on successfuily, although not quite so buoyantly, whether you feel and acknowledge appreciation or not, but you can be neither prosperous nor happy in such an omission.

It is well to keep constantly in mind that the soul of the individual is just like a child. You may not see instantly what effect a thing has upon the *soul* and its various expressions, as you do when you discourage a child, nevertheless, day by day and forever unless a counter-suggestion reaches it, it goes on less efficiently. Its office is to preside over all of the cell creating and cell functioning; the chemical states and activites; the circulation and all of the processes of nutrition and elimination.

The soul has a department of innate perfect knowledge out of which it can prompt, guide and teach the conscious mind upon all subjects.

When the soul is discouraged by an act of the free will department, which it is if the choice is not in accord with its innate laws, neither the physical processes nor the spiritual are well carried on by it—they are all paralyzed or repressed, just as you have seen the child under depreciation fail wholly to do mental or physical feats of which it is really capable.

Lack of voluntary gratitude—ingratitude—is the most discouraging condition by which the inner self can ever be paralyzed. Why, all that is God within the man goes out in praise and gratitude incessantly if the man's will permits it. If he is so selfish and self-conscious that he represses this by his objective acts and attributes, then the discouraged soul closes up all of its spontaneous expressions in the body functioning and inspiration.

No *ungrateful* individual can be well nor happy. His life is destructive, not creative. The classifying on the destructive side may be made by his not appreciating the beneficence in nature nor his fellow man.

When one *shows* his valuation of the least to

the greatest blessings another brings him, that other receives a joyous, bounding feeling, a real body tonic and mental buoyancy, which reacts in a most uplifting way upon the one who shows gratitude.

The one who is grateful to all men who send him kind thoughts has just so many springs that pour refreshing and healing waters into his life—all of which he can dry up instanly by a mean, ungrateful attitude. The ingrate has no song in his heart; he is not loved by children; they fear and avoid him. This irritates him, and no chemistry remains normal in a man's body if he is irritated; all sorts of diseases develop from wrong chemical states. No harmonious thought runs where irritability is and the confused thought leads to erroneous plans and mistakes in action, so that one's business, social and domestic life is wrecked by outgrowths from ingratitude.

Cultivation of gratitude in such a one must begin by his taking thought to value and express his appreciation of everything—voluntarily choosing an attitude of praise of everything in nature and in people until he lives in a state of constant thanksgiving.

Appreciation

THERE is something vitally important about appreciation. There is no good thing owned or possessed by the individual, whether it is something of mind, character or body, but may be lost if it is not appreciated. Houses and lands and money, friendships, loves and confidences all fall away from lack of appreciation. There is no form of evil, slight or great, but that being over-estimated becomes many times multiplied in a disastrous way.

Underestimate a blessing and lose it; overestimate an evil and increase it, is the law of appreciation.

The proper definition of appreciation is advancement. We use the term concerning stocks, real estate and other properties, signifying enhancement.

Appreciation is a question of psychology, however, even though it pertains to material things. Valuation is of mind and is not a quality of matter. Material things become valuable according to the esteem of mind.

Common brass rings hanging on the nose and ears of a savage give him self-appreciation, resulting in self-assertion and commanding over others. The finest diamond may not mean so much to an average individual yet the mental standard makes either jewel valuable in the community where it is accepted.

The mental hold is the essential factor in the retention of anything as a blessing. The old injunction to "count your blessings" is not sufficient; you must count them and appreciate them, realize their value and gratefully acknowledge them, or they melt like snow in the warm sunshine. It is the mental hold that leads to the soul's creative attention that is essential to retain and add to the value of a blessing.

There is a law that nothing in human body, as health, skill, beauty or development, in mind as sense, reason, recollection, versatility or scope, in soul in all that is superb of innate ideals, intuition, inspiration, prophecy and perfect memory, can be gained or retained unless appreciated. There is a law that anything or everything in man will perish if neglected. Even disease disappears when forgotten—it requires mental attention and valuation to perpetuate disease. Over-estimated, it

will come up to the valuation. Since good and evil (the latter the misapplied good force) both require appreciation in order to exist, we must know that we are stating a universal law. Value what you have or may have; it will remain and increase; cease to take estimate of it, if a blessing, with praise and thanksgiving, or if an evil, with fear, it will disappear.

Father and mother may not die literally at once from indifference or lack of appreciation upon the part of son or daughter, but their great blessing, try as parents may to prevent such a disaster, will be lost to the unappreciative child. Every child needs the spiritual support and approval of the parent above all other things. Soul can go out only in response to appreciation. The parent may give everything he has, or work incessantly in behalf of his child, yet all prove to be a curse to the child because of his lack of appreciation which destroys the spontaneous giving forth of soul. This is as true as the teaching that though a man sell all that he has, to give to the poor, and has not love, he has given no gift; the naked are not clothed nor the hungry fed.

If all is so unfortunate where there is simply a lack of appreciation, what must be the result of actual depreciation?

No mistake, of itself, is a very serious thing, but the average individual goes through all the stages of regret and remorse and self-condemnation by which he depreciates his powers and possibilities in the light of his error. One usually magnifies the destructive thing and minimizes the constructive.

Depreciation hastens the disrupting processes which separate the individual from his blessings.

I have had a number of cases to treat in which the patients had developed serious mental manias

which began in their depreciation of their own mentality.

Such people often say they are defective mentally, not believing it, but rather to be contradicted by another, and by a reiteration, finally believe their declaration. No faculty of mind is possessed but that may become inefficient or lost through depreciatory remarks.

The air that is balmy and blessed through appreciation becomes a disease generating and depleting climate under depreciation. Depreciation will convert any heaven into hell—in fact, hell as a word means separation; depreciation will separate one from any and every blessing.

Orlando was expressing depreciation of his scattering beard; Rosalind, a psychologist, said: "Orlando, be thankful for the beard thou hast and the gods will give thee more." There is a psychological law by which the innate ideals are lost or fulfilled, depending upon which one chooses—the principles of Orlando or Rosalind.

Confidence

THERE has been so much said about faith that we incline to neglect elements that may grow out of faith that are as essential as faith.

Faith is, after all, valuable only to the extent that it leads one to exercise confidence toward the object of the faith. There may be much faith and myriad forms of faith , all of which would be efficacious if confidence were used proportionately.

At the present day, with the hundreds of thousands of people being cured by all forms of treatment without drugs, the thinking individual believes there can be but one healing power and that it is a form of intelligence within the patient.

Notwithstanding this faith the usual individual believes that another's soul can operate over the body in which it abides, but as for himself, he doubts. He resorts to other than mind or soul power in the presence of this faith. The failure to confide anything to his soul defeats the power of the soul which does not respond simply to faith. It says constantly to the conscious mind: "Confide to me the healing of the body; entrust to me your desire and design; incessantly confide in me; pray or aspire always; literally speak your trust, leave it confidently in my hands to fulfill for you."

There is something very precious about confidence; so precious that one who betrays another's confidence or destroys one's confidence in a truth prepares a cause whose effects are more terrible than death.

Jesus taught the lesson that a man would better have a millstone tied about his neck and be cast into the sea than to "offend one of these little ones." While holding the little child in his arms, explaining that one must be as the little child to enter the kingdom of heaven, he showed that confidence is that essential quality if one attain the highest and that the superlative sin is in destroying confidence.

It is worthy of remark that faith built up by the child's objective information and reason, could not be very large or strong, therefore the beautiful element that Jesus saw in the child is its nature to confide.

Probably the most evil habit in any human being is that which he exhibits when upon beholding a beautiful confidence he sets out to destroy it. Hell is not a place created in which to deposit such creatures; hell is the natural result following such a cause.

Misguiding little children is not the primary

concept Jesus held, but the broad principle with its wide scope, including all forms in which a portion of humanity endeavors to destroy beliefs in truths.

Judas did all that he could to cause the downfall of Jesus; to cause all of those who believed in him to become doubters.

Judas literally fulfilled the description Jesus gave; he offended the "little ones," he destroyed confidence. But no man's soul can live with a mind and body so corrupt as the destroyer of confidence and we find Judas immediately endeavoring to hang himself. Breaking the rope, he is killed in the fall. He would better have had a millstone about his neck and been cast into the sea than to have offended a confiding one.

Sacrifice and Duty

HERE are two motives to action that have been considered the highest, that, since being analyzed by one who has the courage to follow the truth wherever it leads, rank the lowest. These things that have directed our practices so vitally are represented by two words that carry such an effect that placing them at the head of my essay may discourage some from further reading. "Sacrifice" and "Duty" are altogether wrong as a basis of living.

Sacrifice and duty have been revolting to the true in every one's nature and it has taken the severest and most unnatural schooling to bring us to accept the principle of sacrifice and duty. It is positively wrong.

To whatever extent one has executed and accomplished for himself, he rejoices, feeling great satisfaction.

satisfaction. No one ever felt really self-exalted who copied another's answers in his school examinations even if he received a high mark. Every one, from the least to the greatest, has felt an uplift for having accomplished for himself.

No one with the least manhood or womanhood can feel happy at the thought of having acquired or attained anything at the expense of another. Not one can be found with so little spirit that he likes to have another tell at what a great expense and personal disadvantage things have been obtained for him. Any normal person would feel disposed to reply to such information: "I would that I never possessed so much as the knowledge of the multiplication table nor had a dollar if you have sacrificed to give it to me." Possibly a sensitive and misguided individual would feel the obligation to try to repay and thus be diverted from the natural field to serve elsewhere to cancel the obligation.

So *duty, obligation* or non-constructive driving fills his mind and maps out his course of life; trying to make one wrong, right, by doing another wrong, perpetuates a wrong principle and binds one generation after another to that error which has enslaved almost the whole human family. Any one who would deviate from the above course would be convicted of heartless and sinful selfishness and ingratitude to the utmost by the usual test.

Yet the unfortunate object upon whom sacrificial attention has been forced regrets the situation. If he consents to accept it he is always ashamed of having acceded to claims and appearances of having gained at another's loss.

Now if it is such a humiliation to be an object of sacrifice, when we look at the other side of the question, it must be wrong to do that thing which

subjects another to a situation of which we would be ashamed and ever cause regret if we were in his place.

Our *high motive* in that form of service does not make it right nor profitable to either ourselves or the object of our service, since he revolts at being reminded how much we suffered for him.

Sacrifice as a principle is disastrous to the bestower and the victim. "Sacrifice" signifies the parting with something, of giving something of a character or of a form or degree, through which you yourself are deprived or have less. It would not be sacrifice unless this were the result.

There is no such thing as actual, true and proper giving but that is creative and therefore is constructive (while sacrifice is the opposite) and the more one really gives, the more he receives, therefore the richer he becomes. It is the basis of his own strength and unfoldment. The more he *Sacrifices* the more he is stultified and the less he is or has. How many times have we thought in our self-righteousness of the many *indulgences* we earned by our *sacrifices* for others!

How many imaginary comforts we have taken, thinking that having so nobly borne discomforts we have earned the questionable indulgence! O, yes, I will tell you; we have acted just as if some deity were over us, to be placated if we suffered enough and to be obligated to reward us to the extent of pleasures which something within us told us were not in accord with our being. Trying to earn everlasting bliss after death or something here, as a reward, underlies and always did underlie the whole principle of sacrifice.

You and I who are studying life that we may follow the laws, should cease all of those practices, based upon either reward or punishment and look to everything from the standpoint of cause and

effect. Any one who analyzes Sacrifice and Duty knows that with these as cause, the effect is all wrong, therefore undesirable. If you are doing anything in the sense and spirit of sacrifice, which you cannot hereafter do in the attitudes of giving and from the standpoint of privilege, which always involves pleasure and in which the more you give the more you have, then in the name of science, therefore of right and truth, quit it.

You cannot find one illustration to prove that the principle of sacrifice is right—it is always wrong. Do not think I mean to give up love, sympathy and service. I mean love and serve, but see to it that it is always a means of your own growth, for if it confirm not that test, then it is not best for the object of your thought. Good is all good—it can never be good for one and not for every one.

You wish to know the psychology of *Duty.* To do anything from the sense of duty means that you prefer not to do it but that there is an obligation that seems to compel you. *Only the spontaneous life can be a constructive life.* What sort of a scholar is a boy who is *forced* to study his books six hours a day? What sort of people are the majority of the colored people in the South who were *driven* by their taskmasters. Even the succeeding generations show their deficiencies—the absence of ambition and aspiration.

Spontaneity, ambition and *aspiration* are fundamental in a strong character—a slave to anything has not these three elements. No slave is more completely enslaved than is he who stoops to act under the taskmaster, duty.

No true individual would accept by choice the service of another who served from a sense of duty. What right, then, have you to compel another to receive from you, when you only fulfill that relationship from duty?

You are persistent though, and you reply, "What would the world say of me if I abandoned a service which I cannot render spontaneously but one that the world regards as my duty?" Coward you are, who have not the courage of your convictions. To whom, or to what do you owe your allegiance—to those who risk committing the sin of judging another, or to your own soul?

Think you that the approval or disapproval of a whole world can in any measure or manner take the place of your individual unfoldment, the very purpose of your present form of existence?

Again I say, let him who would be right convert every office and attitude into choice and privilege. If he cannot do that, he should quit the service or the attitude, whatever it is, for he is carrying ruin and destruction to everything and every one involved.

I am sure there are a thousand things that we can do and will do spontaneously and by choice toward which we have held attitudes of duty, now that we see the situation—things that we have done or borne from a sense of duty, thinking that to be the highest virtue.

To find *pleasure* in the noblest life is the only life that is noble. No man ever despises himself for being happy when acting nobly. He feels degraded when he knows that he is doing even a virtuous thing under compulsion though interpreted as duty.

Here is my hand to every man and woman who has the courage to *rise above Sacrifice and Duty and be really great—constructive.*

Tolerance

T IS a notable fact that the ordinary scientist becomes impatient with others whose standards are not fixed at exacting accuracy. He has no tolerance for ignorance and has a tendency to become very critical and bigoted. His egotism declares there is neither excellence nor knowledge in others. He becomes so repulsive that only the most tolerant endure him. Only for charity he would be an outcast from society. This retrogression in the man of learning is due to the disappearance of qualities of heart which remain present in those who are actually educated. The learned who memorize or create physical formulas which are not at the command of others, become arrogant, presumptuous and condemning.

Those who are educated remain simple in spirit and have no need of an incumbrance of knowledge of obsolete prescriptions. I refer to the ordinary scientists or "learned," because they are the most intolerant of mankind, yet require the most tolerance on the part of others.

The casual thinker may suppose I mean charity when I say tolerance, but that is not true. Charity is love that may show itself in a multitude of forms and tolerance is one of the love expressions requiring certain qualities not found in those who have large self-conceit or self-righteousness.

Tolerance is interpreted by many to mean that one endures an individual or something in the individual in an attitude of martyrdom, but tolerance really involves endurance with allowance or excuse and patience, permitting fellowship.

Exercising endurance and patience and fellowship as if the thing, not admired though existing, may be removed before long.

I have referred to the one, who having a standard of scientific accuracy has little tolerance for one who has no such standard, which also is a tendency in many other people.

One who has a creed or other system of belief and practice often literally persecutes those who do not concur in the same little narrow conception. Sometimes one has an exacting standard of honesty in that there is some one thing he would not do though it is quite evident to observers that he is as untrue as one possibly can be on many points. Such individuals have no tolerance for others' ideas or practices, but since some principle has made him blind to his own faults, his lack of tolerance and his condemnation need not even reflect discredit upon the victim of his judgment. Intolerance, conceit, egotism, self-righteousness go together and either item being present, renders one blind to truth. We can tolerate such people because we realize there is possibility for any one to become conscious of an inner self that can build a beautiful reality if the mandates of that self are accepted and followed.

A charity that is long suffering grows out of a supreme faith. Tolerance must be held regarding others else the normal functioning of the soul over the body will become impossible. Should the soul become intolerant, pass judgment and punish, the body and mind would not be possessed of equilibrium. The soul has to be forgiving, enduring and tolerant, while the mind chooses inharmoniously, ignorantly and sensually. The soul endures and continues to prompt the right and at any moment one objectively chooses to follow the laws of the inner self, forgiveness is exhibited and the creative intelligence, the sub-conscious proceeds to build the harmonies desired by volition.

The Comforter

THIS is fundamental in human affairs: that a supreme, executive power and intelligence within the individual creates all of the forms and facts that becomes manifested in one's life.

The experiences of man have usually been assigned in their source to powers and intelligences outside of himself, over which he had no direct control and therefore he must be a victim to Fate or Whim. This idea has enslaved the majority to such an extent that a new, liberating gospel can scarcely be conceived of by most of mankind.

However, Practical Psychology is the science that teaches that the creative power in the individual brings to him his experiences and may be immediately responsible for the voluntary thoughts that spring into the mind. Soul Culture is the application of formulas which one may practice to supply the creative intelligence with those images or thoughts, correctly called designs after which the creative power, properly named the Soul, may build the body, the thought and the experiences. Soul Culture practices produce the desirable in all departments of human experience whereas all other beliefs and practices have created the undesirable, and regrettable; that which causes so much suffering. Suffering exists to a degree that everyone stands greatly in need of a comforter. A comforter is a real savior. The ignorant think all improvement is grounded in conviction, in condemnation; but *truth teaches that man needs encouragement, the injection of hope.*

The comforter, the encourager, the joy giver has as his opposite, the pain distributor, the paralyzer through discouragement, the speaker of evil prophecy. Love absolutely prohibits the exercise of

these destructive attitudes and is the parent of comfort, encouragement and joy.

From infancy, through childhood, youth and old age, every one needs encouragement upon all subjects. It is always a misapplication of a good force and conversion of that beneficient power into an evil expression to condemn, criticize and dishearten. Seeking to convict is an effort to destroy; and invariably destroys the one who would convict another whether it reaches the object of judgment or not. Many thousands wish me to write upon the literal forms of thought-designs one must create to make money out of his specialty, how to apply psychology in especial unfoldment, how to use telepathy, how to cultivate the psychic powers, and they wish me to describe hundreds of cases I have successfully treated by soul culture methods. I cannot serve the whole human family as well, if I write upon any one of those, as I can by helping every man and woman to become a savior through the eradication of all criticism, condemnation and judgments and become suggestors of constructive thought—encouragers of the fellow being.

It is sometimes possible, but very rarely, that material aid will encourage a suffering one, but it is always true that a hope inspiring word will help him.

Fellowship and sympathy and a degree of companionship are comprehended in an effort to inject hope into one's mind.

When you find one sad and depressed, give him a helpful word; seeing him happy, make him more happy or permanently happy by an encouraging speech. There is nothing written in heaven but that a happy individual, supported by attitudes of faith of others, may accomplish. There is nothing in the deepest, darkest pit that a discouraged one may not become. He realizes he is sinking and

so grasps anything at hand and invariably leans upon something that plunges him all the deeper.

There are certain psychological laws that apply here. Some might call them laws of attraction but they really come under the department of Rapport, the law by which things upon a common plane of thought blend with each other.

Every misfortune may come to a discouraged person because depressed emotion is a destructive kind which is common with all other destructive thoughts. People with similar grades of thought are in communication with each other under laws of telepathy and rapport.

The most awful, low grade thought of the degenerate is on the destructive side; so is the predominating thought of one who is discouraged although he may have better qualities in other respects than has the degenerate: The common quality of destructive thought brings them into psychical communion and so you find a man failing in business, taking up companionships with excessive drinkers and other evil associates all at the same time.

Failing in business is only an illustration, for grief from bereavement or any other thing, could just as well produce discouragement that would cause one's blending with the lowest grade of thought in the universe. All thoughts have their personification so that one brought to despair by his acts and motives being constantly impugned, will, while suffering from mental depression from such a cause, find sympathy at hand in pretension by the deceitful, those entirely out of his class.

The literal fall of any individual begins with the lowering of his mental states and if he remains in that mental attitude a little while he will receive offers of friendly interest from those whose best thought is no higher than the lowest thought

of the discouraged man. Compromises and complications that degrade the whole being and tie up the whole life may take place quickly and the sufferer's former friends are astonished at his rapid descent. They avoid him, denounce him and otherwise do all in their power to make his degraded classification permanent, although there is not one of them but might become discouraged, and receiving no uplift of encouragement from another, would in a little while be in consort with all kinds of vicious companionships.

One readily sees where psychology places the self-righteous and all others who delight in convicting their fellow man of sin and who go about as scavengers. The same "convicting of sin" principle is present in all instances where teachers, parents or others hold critical or condemning attitudes toward children, students of any sort or persons in any situation, as for that, or who pick out the flaws and magnify them and hold up faults and deficiencies to view to the discouragement of another.

All such persons, whether they call themselves teachers or reformers, are the real destroyers of the lives of the fellow man and they stand only for evil.

The opposite of this is the real savior, the real teacher because he is an encourager, a comforter. He points to a perfect ideal all the time and stimulates one's belief in himself, in his ability to grow to the fulfillment. A comforter and savior believes in the predominance of good in the individual and he encourages one to aspire to express that good; he believes that every obstacle can be turned to benefit; he will under all circumstances, except in dealing with a bigot, appreciate the discouraged one, not depreciate him nor permit him to depreciate himself.

Realization of greater personal possibility is the first step toward aspiration to express that possibility, while self-depreciation is the first step toward ruin. Any misguided creature, who draws a true picture of another when it is bad or who draws one worse than he is and thereby causes one to blame or depreciate himself, is the worst enemy an individual ever could possess, for self-depreciation is the beginning of the mental attitude, contemplating remorse, regret, misery and complete self-consciousness that lead to despair—absolute helplessness.

I could not feel that the psychology of this subject is complete until I show that it is all consistent with the fundamental truth stated in the beginning: *"A man is possessed within himself of a power and intelligence that is supreme, that builds his body, his mind and his character."*

A superficial observer might think that I deny that truth when I show that it is within the power of a discourager to sink another in disease, insanity and moral ruin and of an encourager to heal diseases of every sort, to bring business success, sanity and character, force and beauty to the comfortless. There is no inconsistency, however. The soul of the man is the building power in the man and the source of its buildings is in the images suggested to it. If a disturber's suggestions are accepted, they of course comprehend images that are ruinous when fulfilled while an encourager's imagery is constructive and holds designs of the desirable which being accepted by the victim of despair or depression, will completely revolutionize his being—changing the body chemistry and function and inspiring more and more beautiful imagery.

I trust, my friend, you see the value I place upon having some one who possesses that absolute

faith in you through which he can pour into your soul confident suggestions when you would otherwise be discouraged and depressed. Personally, I esteem it equal to the value of life itself for thereby I have been saved. Such a one is the "Comforter" in personal form that Jesus said he would leave with us.

Fortunate is the individual, who, if he has no such person in his life, knows how to apply the lessons I have taught upon soul culture so as to obtain actual touch with the "Comforter" in the depths of his being. One can believe with all of his mind that the creative department of the innate self, the God within, can convert every seeming evil into good, can restore peace and harmony and growth and make prosperous and beautiful all of the phases of his being.

This whole treatise is a revelation of the law of thinking beautiful thoughts, of giving and receiving only good suggestions.

Blessed be every word of encouragement and comfort ever offered—the opposite is accursed, both words and speaker, without voluntary force being directed to act upon it.

You shall receive only good suggestions at my hands—Be ye lifted up for I believe in you!

The Last Supper

THE artist who painted the Last Supper had no difficulty in finding fishermen and others to pose most appropriately as the various apostles; he was not perplexed to find a beautiful blonde, pure faced, serene Jesus, but when it came to finding a personification of Judas Iscariot, he discovered where his task lay.

There were plenty of bad characters and an abundance of vagabondage and even the Shylock, but the product of the Judas brand of perfidy was nowhere to be found.

Finally he heard of a desperate character with all of the horrible repulsion of a perfect Judas. He was being kept in stocks and confined in a dark dungeon.

The painter took a torch with which he dispelled a little of the darkness. All of the situation was so terrible, just the kind to produce a psychic sensitiveness with many a shudder as he ventured into rapport with his subject, Judas. He wondered that his mind reverted so often to his former subject, Jesus, while painting this opposite and he found himself comparing the two as Judas took form in the picture.

After his picture was completed others noted some traces of resemblance between Jesus and his betrayer and the artist himself had a peculiar feeling about the matter, yet no one, not even the author, could say that the likeness of his picture to the real Jesus or of his painting to the real and typical Judas was other than perfect. However, the history of the man, Judas, was disclosed. It was discovered that the two pictures were of the one man. At one time a perfect Jesus, later a consistent Judas in all manner, habits and appearance.

A pure, sweet, beautiful, noble, brave, true and loving Jesus caused to think the thoughts of a Judas Iscariot, will, by an inexorable law, create a mind, body, manner and character of a Judas, a Judas that always betrays himself.

You may take a Judas and educate him to think the thoughts of a Jesus, then his entire being, physical, mental and spiritual, will be and appear like that of a Jesus.

Dreams--Their Psychology and Utility

REAMS are images in the sub-conscious department of mind, a percentage of which is carried to the conscious department of the mind, there to be viewed, interpreted or ignored. In dreams as in all other subjective phenomena, our consciousness only sees a small fraction and does not usually know what to do with that portion. I am sure the New Psychology can help us to a practical extent upon this subject of dreams.

As our conscious thoughts may be suggested to us from the outside through some impression made upon our senses or from within by something involuntarily coming up out of the subconscious, correspondingly, our subconscious activity in thought may be caused from the outside by souls of people communicating impressions and information telepathically, or it may be caused by the innate or acquired knowledge of the soul itself, viewing our own ideas. Then, if dreams are subjective thought, they have their source in telepathy from other souls, from some impression that has been carried down from the objective mind that forms imagery there, coming back to the consciousness again, or they are communications to the consciousness out of that department of the soul that holds innate or acquired knowledge.

Possibly the soul is acting upon all of these sorts and sources of knowledge at once and even when there is just the right blending of the objective mind with the subjective, the objective mind cannot deal with the medley to straighten it out, therefore, there seems to be such peculiar mixture of thought and so many sorts of sensations at the same time. Sometimes the pictures in the sub-

conscious are in the orderly state that meets the requirements of the understanding of the conscious department; then we say the dream is clear. Every clear dream should have a meaning and be turned to good use by the conscious mind, yet there are very few people who make any good use of their dreams.

It may be true that even by taking thought we cannot dictate what our dreams shall be, of which we shall become conscious. I have demonstrated many times in many people that we can successfully suggest against the dreams that have been unpleasant and shocking, therefore preventing their recurrence.

We should turn our dreams to good and we can do so by proper suggestions or auto-suggestions.

If there are certain dreams that are undesirable, all that you have to do is to suggest to your soul, under the forms I have given so often, or when you are retiring, that the certain dream shall not occur. A tragic experience that I had of being tossed up on the horns of a ferocious domestic animal when I was a youth was lived over three or four nights a week for fifteen years in my dreams and the dream was followed in each instance by depression owing to the shock. I accepted the idea that it is the subconscious mind that takes my suggestion to wake me up at a chosen hour and that it is my sub-conscious mind that makes me conscious of its thoughts in my dreams; therefore I would cease to have the subconscious thought which I did not want. The dream disappeared, never to be repeated. The full response being made within a week. It is the subconscious that is the source of the delirium of a drunkard. His state is much like the dreaming state. A man told me of an experience of his own in which in his delirium he heard men in an ad-

joining room, discussing how they should kill him with the most pleasure to themselves. After suffering the torture for some time, listening as he thought to their planning, he determined that he would try to hush them up. He finally found the small hole through which the sound of their voices came, as he thought; placing his thumb over the spot, the noises at once ceased and he went into a deep sleep. Awakening, he recalled the voices and went to listen, when he discovered there was no hole in the wall at that point.

Delirium of snakes is caused by the suggestion which had its source in the Bible declaration about wine: how it biteth like a serpent and stingeth like an adder. There is no other reason for intoxicated persons having snakes in preference to other hallucinations. I mention this to impress you again that whatsoever comes from the sub-conscious can be regulated by suggestion and can be stimulated as well by suggestion, so that in dreams and in all other ways that the subconscious speaks to the conscious, it can be encouraged to give up more and more of its innate knowledge for prophecy or instruction. This is the inventor's greatest hope: that he should learn to trust his soul to prompt him upon the appointments that would perfect his invention.

In "The New Psychology Complete" I have explained the states of the individual in which he is the most suggestible and among them have shown that in any subjective state—as the sleep, natural or induced—he is very susceptible. We know, by thousands of demonstrations, that thing which the soul is caused to think while the individual is asleep or passive, has such an effect that it determines his mental state and his physical health afterward. We make use of this fact for the purpose of treating diseases. In the dreams one

is thinking in his soul, and when he is dreaming of pain, disorder, overwork and fatigue, of being in great strain, or having disappointment, it is equal to being placed in a passive state and receiving adverse suggestions. And who is there that has not been made physically ill and filled with mental distress by his dreams? That is, following dreams he has felt all of the depression described. To take auto-suggestions to prevent all of these destructive attitudes in dreams and to replace them with constructive ones, or if you take treatment from another, to have him suggest that your dream shall become helpful, is a most commendable thing to do.

The fact that many confusing dreams, even those tormenting, turbulent ones sometimes called nightmares, are caused by nerve pressure and disturbances of the circulation due to overeating or other digestive irregularities, in no way opposes the practical application of my statements. It is true the psychical conditions which amount to mechanical states will have the tendency to produce erratic thoughts in the conscious as well as sub-conscious department—the effect of these we would not attempt to treat by suggestion directly, but we would advise the individual who has such tendency to listen to the guidance of the intuition upon his dietary habits.

All who dream dreams of which they become conscious should obtain prophecy through them. All psychic colors, psychic voices, usually called clairaudience, all automatic writing, all psychic impressions upon sense of odor or of taste or of feeling, or simply perception, are means used by the soul to impress the conscious mind with some information. Of course it is seldom interpreted at the time—in fact, the usual response the soul obtains from auto-suggestion is that it is some

strange coincidence that means nothing. All dreams, except those which occur because of the physical stimulus of which I have spoken, are for the purpose of impressing through symbol or literal facts, something the soul wishes to convey to the conscious mind.

When you put a value upon and a trust in your soul through its dreams, you will become more perfectly supplied with the definite dreams that can be depended upon for prophecy.

It is scientifically true that complete knowledge of an individual's future experiences, at least while in the body, is held by the sub-conscious department of the mind, the soul.

I have given a description of many methods by which the soul may be caused to give up its holding to the conscious mind. There are formulas in "The New Psychology Complete" upon this subject. Now and then I have met individuals who obtained much from guidance, comfort or instruction from their souls through dreams, and almost every one could do so by a mental attitude being favorable. One could make up a code, fixing it as his standard that certain dreams should have a certain meaning. It has been demonstrated that with that standard the dream will not occur except in the particular connection.

A friend of mine who is a very large owner of gold mines gave me his experience upon the subject of dreams, that corresponds with so many others that I think it well to repeat here what he told me.

In his earlier life, he, with his father, was a prosperous farmer. In some instances their great fields of corn had fine yield. The field extended over a large area of level land and on up over the side of a hill.

My friend has made three fortunes, and in

each experience has had the dream of the great cornfield with the corn ripe and all ready for gathering; the yield was abnormally large and he, with helpers, was shucking and throwing it into great heaps to be hauled to the big cribs. In his late experience it had been seven years since he had had the good dream, which in every instance was followed by great success in his mining affairs. In an instance, he saw in his dream the great crib with corn disappearing. The shrinking continued until there was just a little heap in one corner. This was followed by an immense loss. He could have managed with better results if he had known the warning that was given in his dream.

During seven years he had wished many times that the dream of the field of corn, with his father and himself and his brothers all gathering immense ears from the big, high stalks, would return. He did not want it to come until it was a true prophecy, so he now has the absolute assurance that another great harvest is on. When he sees what seems to be defeat of any plan, he knows that it is not defeat at all but that every move he makes has a part in this making ready to fill the garner again.

The majority of people who have dependable dreams only depend upon the ones that foretell trouble. They fix their standards at trouble and receive it as well as the dream, because that is the standard. The experiences of life can be turned to benefit, for wisdom if nothing else, and really very little except good, need come out of anything in life. All that is not good can be avoided through a knowledge of the laws of thought and its relationship to the subconscious.

Many people look only for the premonitions of some one's death in their dreams. Dreams have become dependable guides at times by one having

had some extraordinary experience after a dream, and the dream and experience were associated in the individual's conclusion, which was an auto-suggestion. After that, although in the first instance it was not probable that there was any relationship between them, the standard being fixed at that, it was a language between the soul and the conscious mind and it would not be dreamed except on the occasion when it was true. I am sure one can make up his own dream code and obtain prophecy and instruction out of the soul. Sometimes the inventor obtains the actual picture of his machine working, complete in all respects.

Let your period of sleep be preceded by an attitude of mind; that in your sleep your objective self, including your consciousness, will pass into the realms of the soul and in that kingdom, only peace and peaceful thoughts shall prevail. That immersion in the depths of your being shall cause you to rise with all fatigue, all unrest of mind and strain of body neutralized. While you sleep your outer mind shall be impressed by the peaceful thoughts of the soul, and if there is need for you to be informed in advance upon any subject, command that your soul shall impress your consciousness with the information. A prayer to your soul by a chosen attitude and chosen words will bring you answer.

There are greater things than I have told you but I realize that the growth to this conception must be very gradual. To almost all of us it comes as an impossible idea, that right within the individual is his unmade history as complete as the things he has already lived objectively. Many have thought that in some mysterious way a God intelligence enthroned some place could know all about each individual; that that power might

choose a prophet and tell him a little of the future. Some have thought that a departed friend could tell from his new field of perception something of the future of those still in the body. Prophecy itself is known to almost every one to some extent and I am sure that through all my writings every one can build up a conception of the powers and attributes of one's own soul so that he can include prophecy as one of its faculties. It is not fatalism —the thing does not happen because the soul says so—it is an innate attribute of the soul to know and it informs the consciousness because it knows.

Suggest to your soul all of the time that it tell you consciously of all that which would be best for you to know, but in all things to impress you with that program hour by hour that is in accord with its perfect knowledge.

PRACTICAL PSYCHOLOGY BOOKS

That Tell How to Use Thought Force

BY

A. A. LINDSAY, M. D.

Published by

A. A. LINDSAY PUBLISHING CO.

"NEW PSYCHOLOGY COMPLETE AND MIND THE BUILDER"

Two in One—Twelfth Revised Edition.

A masterful treatment (scientifically dependable, plainly and simply written) of every phase of human life, its needs and possibility, with practial formulas for attainment. Note some of the titles—they are only suggestive.

Principles of Healing—Cell Structure of the Body—Mind in the Cells—Practical Psycho-Therapeutics—Cases and their Treatment—Morphine Habit Treated—Hypnosis, Where and How to Use It—Auto Suggestion—Suggestion in Moral Reform—Science of Telepathy—Scientific Absent Treatment—Evil Thought Transference—Psychic Powers—Chemistry of Emotions—Chemistry and Psychology of Love.

In MIND THE BUILDER—Contents:

Image and Impulse—Cell Studies—The Psychic Center controlling Cells—The Source of Body and Soul—Community Interest of Cells—The Perfect Copy Within—The Soul in the Seed—Natur's Wombs—Heredity—Habit and Character—How Habit is Formed—Personification of Thoughts—Diseases as Habits—Self-Culture—Intuition, Its Range — The Soul's Picture Gallery — Scientific Prayer—Religion—Sing Your Own Song—Soul Tides—Psychic Pictures—Voice or Echo—My World—THEOLOGY.

A book of about 250 pages, nine inches by six inches; is generously illustrated; the two books in one cover; in distinct type on dull finish paper; the book is an exquisite harmony. Price $2.00.

"SCIENTIFIC MAN BUILDING THROUGH THOUGHT FORCE"

Aspiration—Psychically Sensitive—Disposition—Observations at Ford Motor Co., Minneapolis Branch—Thoughts That Lead and Thoughts That Drive—Encouragement vs. Discouragement—Significance of Hunger—Efficiency, Preparedness—Teaching the Child Psychology—The Art of Letting Go—Everyone Innately a Prophet—The Psychology of Authority—The Invisible Sculptor—The Invisible Weaver—The Invisible Miller—The Invisible Riches—The Power of the Image—Practical Psychology in Question Form—Trust Your Innate Self—Consequences—The Highest Compensation—Healing Modes of the Future—Isaac and Jacob — Keeping One's Head — The Crowning Thought.

In thirty leading subjects pertaining to Scientific Man Building the author has supplied the basis of thinking the thoughts, saying the words, doing the deeds, living the life and fulfilling the spirit that will solve everyone's problem and create each life a masterpiece.

The book is in part one and part two bound in one cover; over 70,000 words; a companion book to "New Psychology Complete and Mind the Builder" and made up in every way in keeping with the high art features in the Lindsay publications. Price $2.00.

"NEW PSYCHOLOGY HANDBOOK OF HEALING AND CULTURE"

New and revised. Contents: Disease—Suggestion—Expectancy—Formulas for Healing and

Culture—Man Is Mind Using aBody—Body Building by Soul-Culture—How Mind Modifies Body—Mental Culture—Character Building—Psychology of Habit—The Immortal Talisman—Past, Present and Future—Science and Immortality; Last Third of the book devoted to examples of cases—how treated, literally.

35,000 words; book 6x9, exquisite in taste, $1.00

"NEW PSYCHOLOGY PEARLS"

Eighth Edition in 1919, $1.25.

This beautiful book of essays contains 24 subjects of applied psychology.

Contents: The Realms of the Sub-Conscious—Becoming Youthful — Enthusiastic Interest — Science of Growth—The Human Tower of Babel—The Seed, the Soil, the Harvest—As a Little Child —Mastership—The Science of Forgetting—Hindsight and Foresight—Fear and Caution—Compensation — Harmony — Gratitude — Appreciation —Confidence—Sacrifice and Duty—Tolerance—The Comforter—The Last Supper—Dreams, Their Psychology—Man with Three Wills—The Fourth Leaf of Clover—What is Worth While.

"DAILY LIFE PSYCHOLOGY"

Revised and enlarged edition, 50,000 words, $1.50.

Some of the Subjects: Salesmanship Suggestions—Business Psychology—Home Psychology—Reminiscences of Practice—Mothers, Babies and Suggestion—How Mother and Child Were Saved Through Our Knowledge of Prophecy—Woman, Sing Your Own Song—Joyousness—Memory, Its Culture—How to Attain the Hundred Per Cent—Soul Tides and other subjects in Practical Psychology.

"THE LIFE IDEAL—SCIENTIFIC PRAYER"

Written in 1918, the Book of Beauty, $1.00.

Partial Contents: Living the Life Ideal—Planting a Prayer—Tantrums Are Prayers—Psychology of Becoming the Goat—Jesus Taught a Scientific Prayer—The Silence, Its Laws—Getting the Vision and other subjects.

Books by

GERTRUDE ANN LINDSAY

"THOUGHT CHIMES"

Fifth Revised and Enlarged Edition. Fine Binding, $1.00; Paper Cover 50 Cts.

Contains the gems of thought from Dr. Lindsay and many other of the best psychological sayings of many authors—a pocket book to have at hand for constant uplift .

"THE PSYCHOLOGY OF THE HAND"

Illustrated Book, Price, $1.00 and $1.50.

The most astonishing scientific disclosures upon how images become written in the structures of the body—wonders never before published. The book is not a work on palmistry, it is a scientific teaching upon the psychology of all of the hand. It is a 1919 book written, introductory by A. A. Lindsay, M. D. the book by Gertrude Ann Lindsay after careful research and proving up through scores of students of psychology and personal acquaintances.

The Books in Sets, Eight Books in Set.

The above list of books amounting to $10.25 will be supplied for $7.50 in set.

Obtain books at Dr. Lindsay's lectures or

A. A. LINDSAY PUBLISHING CO.,

Henry at Fourteenth Street

Detroit, Mich.

S0-FUM-375